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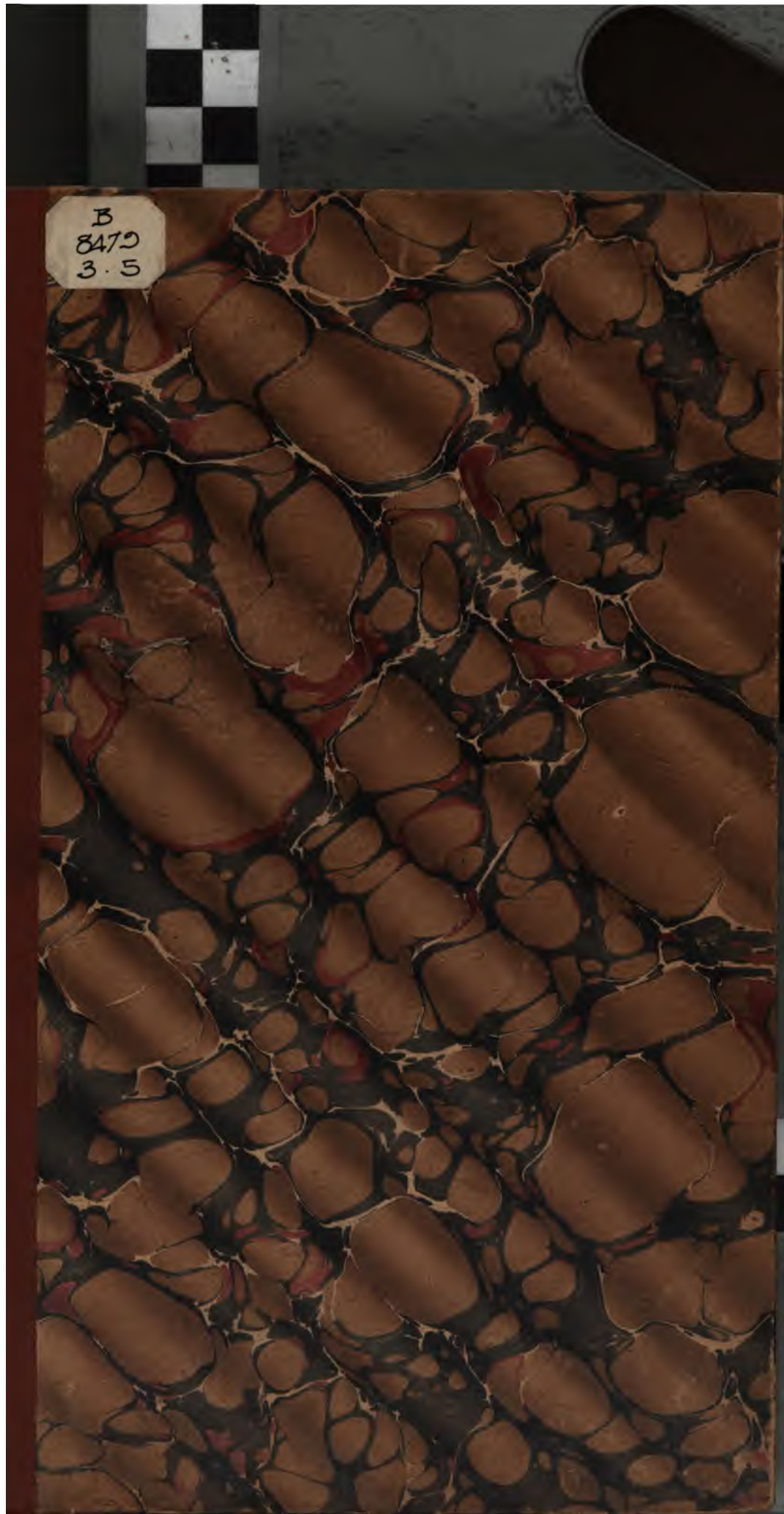
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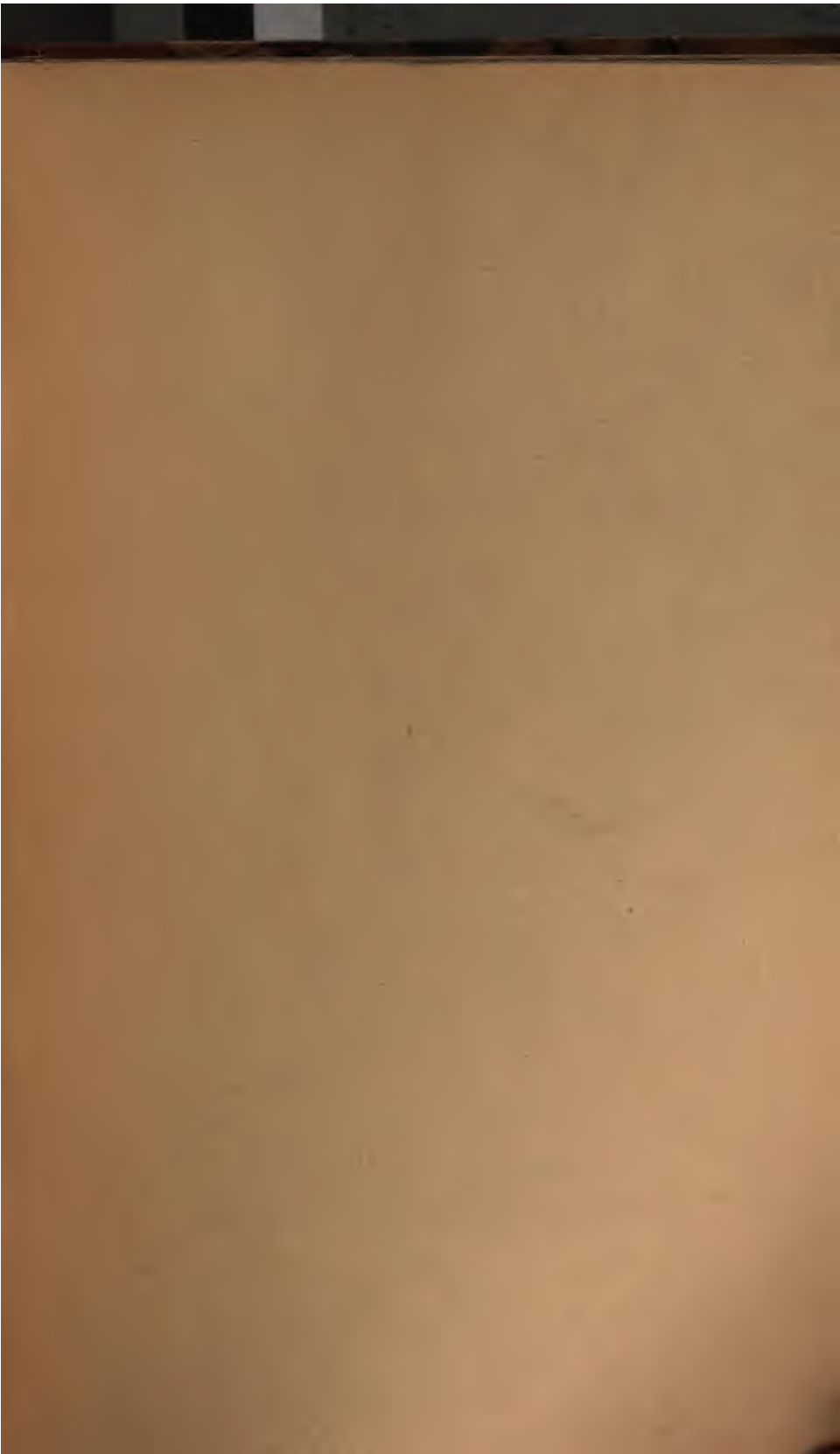
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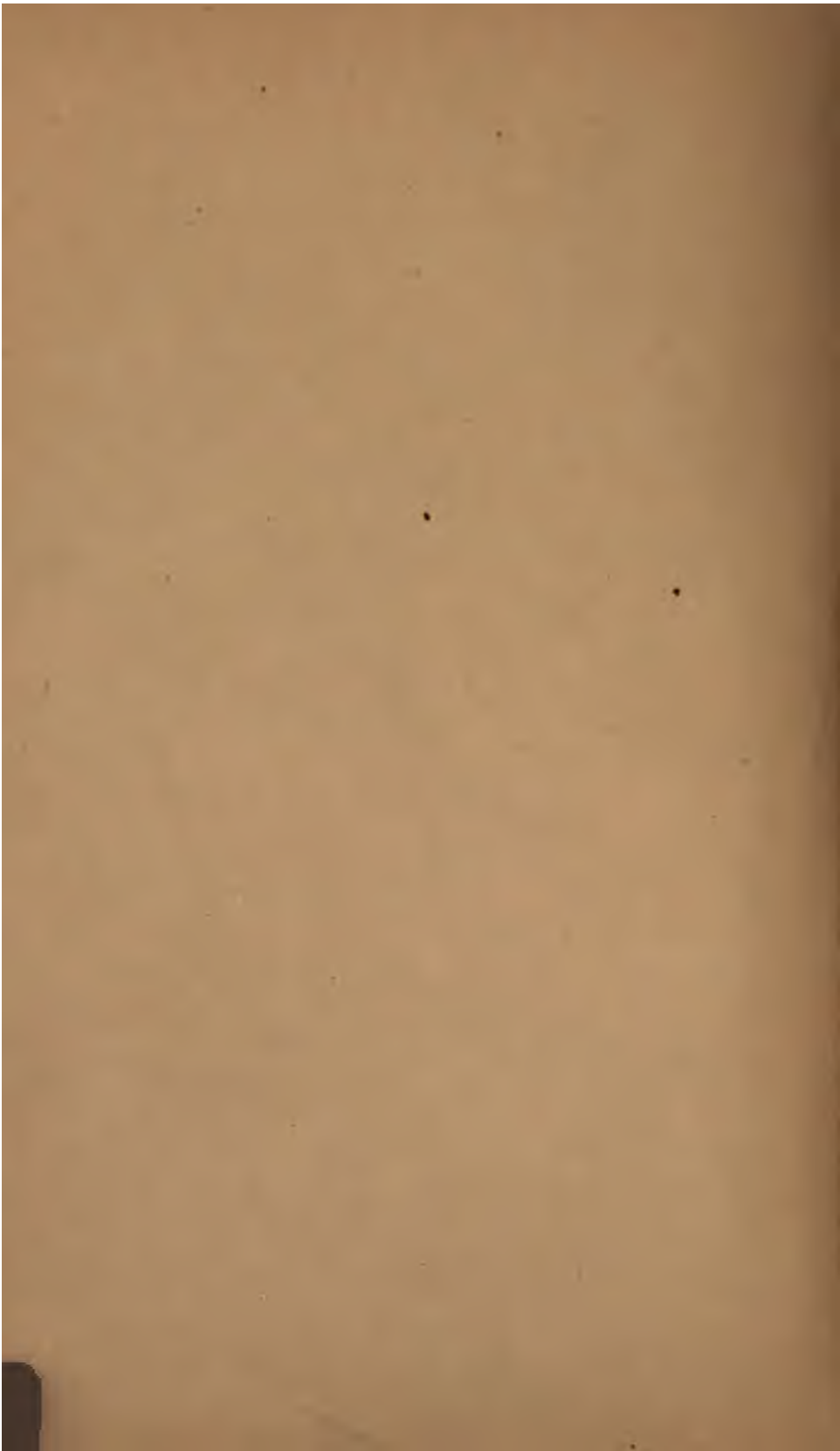


Harvard College Library

FROM

The Seminary



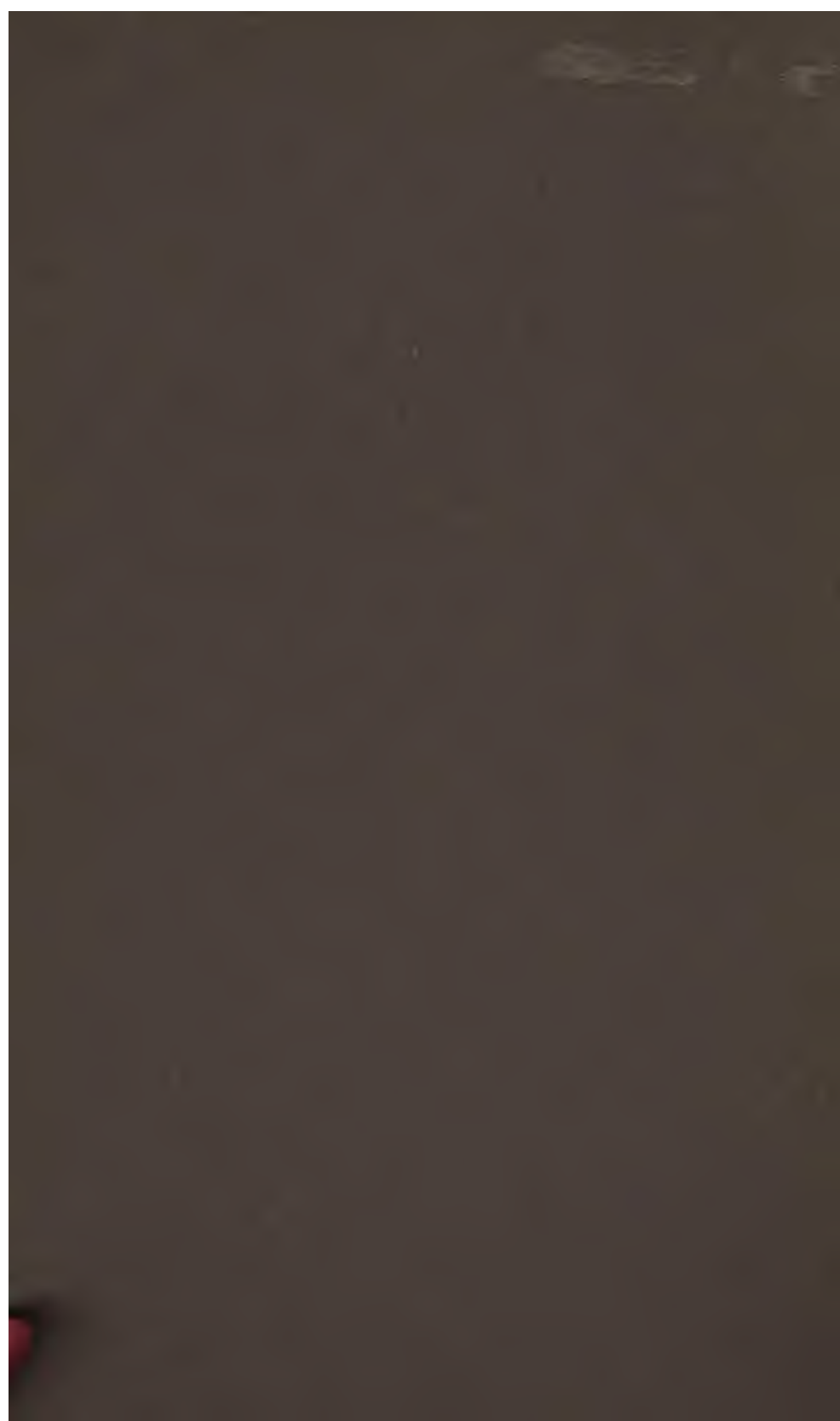


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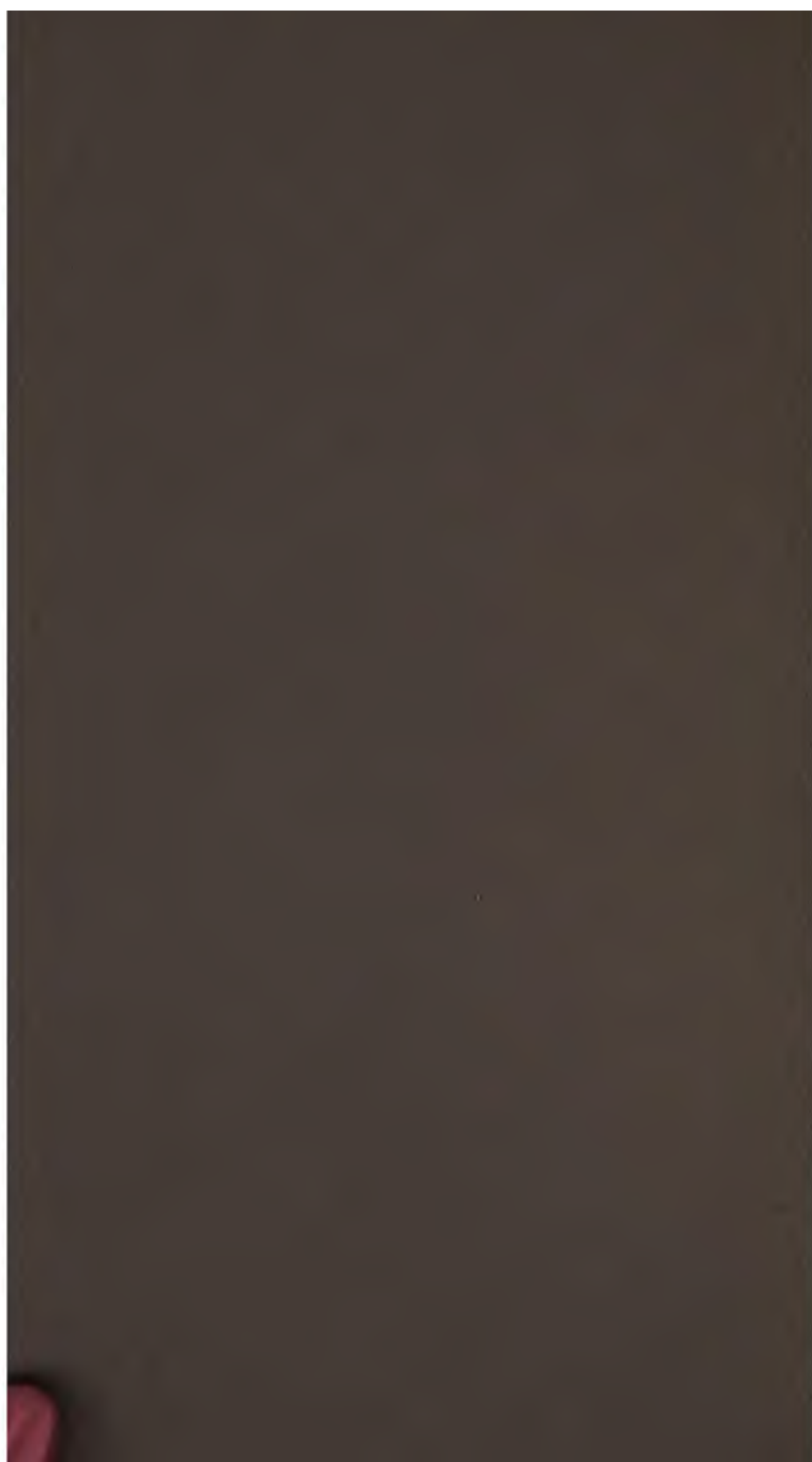
Dedication
of the
Krauth Memorial Library



Lutheran Theological Seminary
Mt. Airy, Philadelphia
Wednesday, June 3
1908











The Library from the Dormitory

Dedication
of the
Krauth Memorial Library.



Lutheran Theological Seminary,
Mt. Airy, Philadelphia.
Wednesday, June 3
1908

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THE Seminary moved from Franklin Square, Philadelphia, to its present location in Mt. Airy in 1889. Much historic interest attaches to the site, for it was the home of Chief Justice Allen, prior to the Revolutionary period, and here also the first blood was shed in the Battle of Germantown. Later a military academy was conducted here, and a number of generals afterwards famous in the Civil War were educated here, among them Generals Meade and Beauregard. The property was later in the hands of the Gowen family, from whom it was purchased by the Seminary.

The first Seminary building erected on the grounds was the students' dormitory. The Gowen mansion, with a few alterations, was made to serve very acceptably as a recitation building. Here also the library was stored, completely filling the third story, with the liturgical collection in a large hall-room on the second floor.

Four professors' houses and the Schaeffer-Ashmead Memorial Church were later built, and in the summer of 1906 ground was broken for the Krauth Memorial Library. The corner-stone was laid on Seminary Day, September 27, 1906, and the dedication took place June 3, 1908. A beautiful day, a notable gathering of distinguished churchmen, dignified and impressive exercises, splendid addresses, and large crowds of deeply interested and keenly appreciative people, made the occasion memorable indeed, as the beautiful building was formally set apart for its work, the handsomest library building connected with any American Theological Seminary and a monument thoroughly representative of the best in the Lutheran Church and worthy of her great future in this country.

The Morning Program.

The exercises were held in a large tent, with chairs for twelve hundred persons. Eight brass instruments and a student choir under the direction of the Rev. Gomer C. Rees led the singing. The Rev. Prof. A. Spaeth, D.D., LL.D., read the Service and conducted the other exercises.

The hymn "Holy, Holy, Holy" was followed by the Versicles and Psalm 111. The Rev. Prof. George F. Spieker, D.D., read the Lessons, II Chronicles 1: 11, 12; I Kings 4: 29, 30, 32-34; and I Corinthians 2: 9-16, and a collect. The hymn "O Word of God Incarnate" was sung, and Dr. Spaeth introduced the REV. PROF. ROBERT ELLIS THOMPSON, PH.D., D.D., President of the Boys' Central High School, Philadelphia, Pa., who delivered the first address, upon the theme

THE SCHOLAR AMONG HIS BOOKS.

When I accepted your invitation to address you on this occasion, out of love and reverence for the great scholar to whose memory this superb Library is dedicated, I found reason to regret that so long a period has elapsed since his death. I never have kept a diary, and I am obliged to depend upon my recollection of our fourteen years of friendly intercourse, as we worked and walked together in the faculty of the University.

It was in the year 1868 that we joined the staff of the University of Pennsylvania—he as professor of philosophy and I as an instructor. His appointment was a significant event in its history. The institution had been founded on a broadly unsectarian basis, and for a time every Church of the city was represented on the Board by its senior minister, and every congregation took up a collection for it once a year. The presence of your own Dr. Kunze in its faculty showed its desire to keep in touch with the German element of Pennsylvania. But after the Revolution, the Episcopalians believed they saw evidence of a purpose to give the University a character hostile to themselves and planned to erect their Episcopal Academy into a rival college. To prevent this, they were given such solid guarantees as secured them a majority of the Board of Trustees, and while other Churches had—some of them—a member in the Board, the institution was identified substantially with that Church.

But the erection of Lehigh University at Bethlehem in 1867 led the High Church Episcopalians of the Board to the conclusion that this denominational character must

cease. They combined with other members of the Board in the purpose to introduce scholarship from other bodies to the high places, whereas the College faculty consisted of five Episcopalians and one Roman Catholic—who was an Episcopalian when elected. In looking around for a man whose personal eminence and church position would naturally emphasize this broader purpose, their choice naturally fell on Dr. Krauth, already the Norton Professor of Dogmatic Theology in your Seminary, and a scholar of the first order.

His election to the chair of philosophy in 1868 was followed by his selection as vice-provost in 1873. He took his place in a faculty which would bear comparison with any other in the land, among men of exact and broad scholarship, refined tastes and upright character. He came among them as their equal in honor and authority, and enjoyed the respect of Drs. Stillé, Allen, Frazer, Kendall, Jackson and Seidensticker from the first hour of their contact with him. On the resignation of the provostship by Dr. Stillé in 1882, they unanimously petitioned the Trustees to elect Dr. Krauth provost. But while the Board left on his shoulders the *duties* of the office, during the long interval before another was chosen, they did not accord with those who knew him best by conferring the *honor*. Four of their number survived him, and gathered with us of the younger generation at the sad meeting, where we felt that something had gone out of life never to be replaced, when his death took him from us in 1883.

My acquaintance with him was not immediate. I was a stripling theologian, and my acquaintance with one professor of dogmatics, who had done his best to save our Church from the blight of my presence in its ministry, had not prepared me to love the class. But after a while the ice broke, chiefly through his kindness; and I found "there are odds" (as the Yankees say) in professors of dogmatics. His heart, his home, his library were thrown open to me, and for fourteen years we worked and walked side by side. Especially was this true, after my strong and growing interest in Luther led me to attempt an account of his childhood and youth, which ran through several numbers

of our *Penn Monthly*, and in which I enjoyed his help in the loan of important books. We thus met on the footing of a common interest.

My acquaintance with his library, therefore, began early, and lasted while his life endured. I found he had been a book-lover from his early youth. In spite of being brought up among the books of his father's library, he began to collect early, and had had some of the disagreeable experiences which attend that vice. During his Baltimorean pastorate, in the forties, he and another young Lutheran pastor, he said, had encouraged each other to boldness in this. One superb German catalogue, richly stored with Luther, Melanchthon, Chemnitz, Hutter, Gerhard, Quenstedt, Dannhauer and other great dogmatic writers, came to their hands and filled them with the pleasures of hope. They felt they must order freely if they were to get any of such treasures, for Germany would be loath to part with such books as these. To their dismay they found that the Fatherland was quite ready to give them up for American money. They got nearly everything they sent for, and were an all but penniless pair of young parsons for months afterwards. It was nearly a year before they could look a catalogue in the face with their former comfort and confidence, and with a new caution born of experience. His own purchases had reached the point in 1867, that when his father died and left to Gettysburg Seminary such of his books as our Dr. Krauth did not want, he just looked through the collection and said they might have them all, as there was nothing there that he needed.

His own library was a very prominent feature of the home at Fortieth and Pine Streets. He once assured me that it was a cardinal point of Lutheranism—growing out of Luther's training of his Kate—that the theologian should have absolute freedom in the buying and storing of books, and that Lutheran mothers, wives, sisters and daughters were too well trained on this point to make any trouble. I replied: "Almost thou persuadest me to be a Lutheran!" His own spacious and comfortable book-room on the ground floor was supplemented by others, which seemed to occupy the entire upper story of the

house ; and between these two focuses were placed spacious bookcases for general literature at well-chosen points. I once told him of the Dublin book-lover, who had shelved every room and hall in his house, and started on the staircase leading to the kitchen, when the cook met him with defiance and refusal. I cannot say that his sympathies were with the cook, but his own demands were moderate.

Dr. Krauth's library was a mirror of the man. It was no haphazard accumulation of books, but careful and judicious selection of those which his wants called for. As you looked through it, you recognized first the Lutheran theologian, then the Christian philosopher, and lastly the lover of good literature and the student of nature. It consisted of the best editions of the best books in each field. Many had been watched and waited for until after years they were found and welcomed.

He was a close and careful reader of his books. Nothing in him suggested Swift's sarcasm, that some people deal with books as snobs do with social celebrities—learn their names and boast their acquaintance. He read pencil in hand. I possess his copy of "Kurtz's Kirchengeschichte," in an edition he had discarded as superseded. Every page has his marks, and frequently they give the finest and most felicitous rendering of a German word or phrase, which he would not pass over without settling its exact sense. Once or twice I was so fortunate as to possess a book he needed but did not have, so that I could give something in exchange for his generous lendings. When the book came back, it often was enriched by his pencil marks, which gave me a valuable commentary on the thought. He lent generously to those he knew could use to advantage.

It was my good fortune to be able to follow his use of his library in the preparation of the valuable books which belong to the last fourteen years of his life. As we met in the University Library, or in his classroom, when we both had a free hour, or walked together into the city on his way to the Seminary on Franklin Street, his mind overflowed with the subject which most occupied him. It is said that Moliere read his comedies to his cook as fast as

he wrote them. I discharged a somewhat similar function with him, and I hope my objections were not useless to him.

First, of course, came his great book on "The Conservative Reformation"—such a book as no other American Church than yours possesses on its history, its theology, its worship. It was the result of thirty years of study, the ripe fruit of a scholarly and devout life. His subject lay very near to his heart, for he was above all things a Lutheran theologian, attentive to whatever touched, and repellent to whatever assailed, the truth as confessed by his own Church. The gravity, the earnestness, the intensity of his manner showed those who discussed this subject with him that he valued the Lutheran type of doctrine as the most Scriptural, the most Christian, the most Protestant, the most devoutly practical of all, and that he believed it grasped the great truth of the Incarnation, in relation to the body of Christian truth and the realities of Christian life, as did no other. He was not a perfunctory Lutheran, but enthusiastic in this, as were Claus Harms and the other heroes of the great Lutheran revival in Germany. His heart was with such men always—he felt himself one of their number, even to the extent of sympathizing with their political conservatism, while warmly attached to our American freedom.

And what he was in his loyalty to the doctrines of his own Church he wanted every other man to be in loyalty to those of *his* Church, just as a good and wise patriot sympathizes with patriotism the world over. He relished our great Reformed dogmatists, while antagonizing them. He rejoiced that the authors of the Formula of Concord entered the protest of the Lutheran world against the persecution of the Huguenots. He looked with respect upon the Reformed polemic against Rome, and with admiration upon Daniel Chamier's "Panstratia Catholica," in four great folio volumes, and rejoiced in the keen logic of the theologians of Sedan, who drove the Jesuits into admitting that, on the Roman theory of faith and of the Canon, a man might be damned for doubting that Tobit's dog wagged his tail. He humorously warned me against the keen Calvin-

istic logic of Wollebius, as calculated to "deceive the very elect." He loved John Duncan, the Rabbi, on many accounts, but insisted that his fits of depression, amounting at times almost to despair, would never have afflicted him if he had received the Gospel in its objective and positive assurance of justification by faith, as taught by Luther and all his true disciples.

He loved a foeman worthy of his steel, and just here I was rather a disappointment to him. I took but a languid interest in the niceties of Calvinistic dogmatics and polemics, being much more occupied with the study of the mystic writers in all the Churches, and even in Islam and Judaism. For these he had no marked taste. He had a deep sense of the *mystery* which runs through the whole region of Christian thought, but this sense in him was occupied with the Incarnation and the Sacraments, rather than with the strange phases and experiences of the Christian life.

I used to tell him that there was one side of the greatness of the Evangelical Church to which he did not do justice, and that was the abundance and the greatness of the mystical writers among Lutherans—of John Arndt, Jacob Boehme, Gottfried Arnold, Friedrich Oetinger and the rest—and that indeed Luther himself, the disciple of Tauler, and the "German Theology," might be named at the head of the list. He replied that when I had proved Luther a mystic, he would give me every copy of his writings he possessed. When Hering's treatise, "Die Mystik Luthers" appeared, I brought it to him and remarked that I would be modestly content with his copy of the Jena edition of 1555. But I have not yet received it, and I suppose my claim is outlawed. Had he lived to our times, and followed the controversy raised by the anti-mystical school of Ritschl, I believe he would have changed his attitude.

"The Conservative Reformation" was welcomed by scholars of all the Churches, and especially by those of the General Council, as putting its position before the Christian world in the best form. I have no doubt it did much to strengthen the sober and conservative tendencies which are drawing the divided branches of the American Luther-

ans together, enabling them to unite in a common liturgy, and foreshadowing the day of peaceful reunion. Outside the Lutheran Church it was welcomed and praised by Bishop Whittingham, of Maryland, the most scholarly of the bishops of the Protestant Episcopal Church, as exhibiting, more fully than any other English book known to him, "the sound and unanswerable argument of Martin Chemnitz on the nature of the presence of Christ in the Eucharist." The book is monumental in its power, its logic, its learning, and equally impressive in the modesty of its scholarship. He never overvalued himself, to say the least. He once said to me that he regarded Dr. Walther, of the Missouri Synod, as the greatest Lutheran theologian in this country. I did not know enough of Dr. Walther's writings to compare them, but I felt that the Missourian must be a very great man if he outranked Dr. Krauth.

A sort of appendix to "The Conservative Reformation" was his tract on "*Infant Salvation and Damnation in the Calvinistic System.*" It was provoked by a statement in Dr. Charles Hodge's "System of Divinity," to the effect that he had never met with a respectable Calvinist who believed that any infant would be damned. Dr. Hodge was an able dogmatist and a good man, but his acquaintance with the history of his own science was limited. The historical introduction in his first volume was prepared chiefly by the gentleman who is now Prof. Rene Gregory, of the University of Leipzig, and largely from the resources of Dr. Krauth's library. It is needless to say that Dr. Krauth introduced to Dr. Hodge a goodly number of respectable Calvinists, who taught that very doctrine; and this did much to fix the historic sense and bearing of the phrase "elect infants" in the Westminster Confession, and to aid in its elimination from that document. Dr. Hodge's comment on the tract was that Dr. Krauth knew the history of Calvinism a great deal better than he did.

The labors Dr. Krauth undertook in pursuance of his duties as Professor of Philosophy are reflected in his library, and were second only to his studies of theology and closely related to it. His general attitude was sympathetic to the Scotch Philosophy and the Natural Realism

of Reid, the founder of the school, in opposition to Idealism, no less than Materialism and philosophic Scepticism. But every man of that school has felt that Bishop Berkeley, the great Irish idealist, is the first enemy they have to meet and refute, if David Hume, the Scottish sceptic, is the second.

Dr. Krauth approached the subject from the historic side, and undertook an edition of Berkeley's "Principles of Human Knowledge," which exhibits the entire discussion of the problem from 1710 to 1874, and treats the question in the light of all the arguments on both sides. It is a massive contribution to the history of philosophy, and gratifies the admirers of Berkeley by showing how widely the influence of his book had been felt, and how much it contributed to shaping the thought of Hume, Kant, Fichte and other great metaphysicians. It is the most candid of books, as well as one of the most learned, and gives its author a permanent place in the world's philosophic literature.

Alongside it may be placed a much smaller work, which contains a translation of the review of Strauss' "The Old and the New Faith," by Dr. Hermann Ulrici, along with a valuable introduction and notes by Dr. Krauth. Here also he exhibited his patience and thoroughness of method. This last word of the greatest sceptic of the century, in which he comes to the logical outcome of his earlier speculations in pure atheism, called forth a whole literature of attack and defense. Dr. Krauth collected it all and studied it all in the preparation of the book. Dr. Ulrici felt that the result was something far beyond his review in scientific value and practical effect, and he entered into a friendship with his translator which lasted as long as they both lived.

His library reflects his philosophical work very fully. He studied the great masters with zest and penetration, giving the first place among moderns to Leibnitz, but appreciating them all for their several contributions to the thought of civilized mankind. He was no captious critic of such men, and never thought it needful to exalt theology by denying the worth of work done in other fields.

He even had a value for such a pessimist as Schopenhauer, as furnishing a needed corrective to the pantheistic exaggerations of man's natural goodness, and thus confirming the teaching of Revelation as to human depravity.

I must guard here against a possible impression that Dr. Krauth was a mere lover of books, with no vital contact with the larger world outside his library. No man felt the great currents which draw the years more keenly. He had lived through the heroic years of the War for the Union as no indifferent spectator, but with the heart of a patriot. His pastorate in Virginia made impossible to him that contemptuous hostility to our erring brethren of the South, which affected many estimable people in the North ; but it taught him the character of slavery and the moral blight which attended its existence.

It had taught him also a sympathy for the black race, and had given him a humorous sense of its shortcomings. When he was on a visit to his old friends in the Shenandoah Valley, a colored man came through the railroad car at one of the long halts of those days, calling, "Fried chicken ! Fried chicken !"

"I say, Uncle, where did you get that chicken ?" he asked ; but the sable vender passed on without condescending to answer. When he came back again, Dr. Krauth repeated the question, whereupon the darky stopped and said in a confidential tone : "You from de Norf, Mister ?"

"Yes."

"You a friend ob de colored man ?"

"Oh, yes."

"Den neber ask a colored man whar he got dat chicken."

Another great crisis which stirred him deeply was the war between France and Germany. It is hard for any one who did not live here through the summer of 1870 to realize what a tone of contempt for Germany and confidence in the victory of France prevailed even among people generally well informed. It was a common theme of discussion whether Napoleon III would have to capture Coblenz on his way to Berlin, or could leave it in his rear invested by a French army corps. The first news from the front was received with dumb amazement, and the



The Reading-Room

subsequent despatches with a sort of indignation, as though the foundations of the world were out of course.

Dr. Krauth was true to his blood and lineage in his confidence that Germany would prove herself of the better stuff. He followed the war step by step, with close attention to the map of the seat of war. He shared in the triumphs of the Fatherland, when the Uhlans rode under the Arc de Triomphe down the streets of Paris. He felt sure that the victory of Germany was that of mankind, of order and freedom, and of Protestantism; and he welcomed united Germany as the fulfilment of aspirations he shared with every German patriot.

Nor was he indifferent to the interest in lower forms of life. His residence in the West Indies had awakened this in an unusual degree and it continued with him all his days, as his library will show. He once startled me by asking whether I knew the difference between frogs' eggs and toads' eggs, saying that he wanted a good specimen of the latter. I confessed I did not know, and was disposed to wonder what that had to do with theology or philosophy. In a few minutes I came to know that my friend was a naturalist as well as a theologian, and that the two fields of study had many connecting links for him.

His interest in general literature also mirrors itself in his library. He knew the standard authors as well as if he were teaching English literature—and Dickens and Thackeray a great deal better than most. And I may express my conviction that he was no mean poet himself. Of course, like every Lutheran who knew German and another language, he tried to bend the bow of Ulysses by a fresh rendering of "Ein feste Burg," and with as good success as anyone else. His own poems, as in the tiny volume called "Cosmos," and in the verses on "The Palm" (1899), and "The Dread Answer," are overweighted with thought; but I think they possess a real literary quality which makes one wish for more.

It was out of these various interests that there grew his great library, which one benefactor gave to your Seminary and another has worthily housed. But his library, like his labors, had a center, from which all started and

to which all returned. The center was the inspired Word of God, for which he had the profoundest reverence and to which he submitted his judgment wherever it clearly spoke to him. He approved of Coleridge's saying that the work of the Christian scholar is to bring all other books to cast their light on this Book, and this Book to illuminate them. He impressed us by his careful, well-prepared and impressive reading of the Book in our chapel Services, by his ready command of it in conversation and discussion, and by his deference to its words at all times. He saw in the Bible the crown and glory of literature, the Book of all the ages, and the message of God to mankind.

Next to the Bible, in his esteem, came Luther, the greatest gift of God to His Church since the Apostles, whose books have a vitality, a joyfulness, a breadth of sympathy and a height of faith, all unequaled by any in the modern Church. He knew that Luther is easily misrepresented, especially by those who ignore his way of pressing the point most needed at the instant, with entire disregard of other points not less important. He recognized in Luther stages of development, from the strain and excitement of his earlier reforming years to the calmer and juster thought of his maturity. He used to say that Dr. Walther, in his ideas of church polity, neglected this distinction, and accepted as authoritative what Luther practically rejected in his later years.

But "the dear man of God, Dr. Martin Luther of blessed memory," was the man of his love, his unceasing enjoyment, his abounding praise. It is our great loss that the "Life of Luther," which he undertook at the request of your Synod, he did not live to bring to any completeness. We have an outline of what he would have done in the article on Luther in McClintock & Strong's Cyclopedia; but his completer work would have been the crown of his life. His last years were full of preparation for it. He visited Germany to familiarize himself with the localities which Luther lived in. He gathered the best books on the subject, and followed closely the latest discussions, in which Germans thresh out the last grain of wheat from the straw. Our perambulatory talks were all absorbed in

a theme as dear to me as to him, and as to which I was learning from him every day. It was my joy when out of my "rag-bag," as he once called my library, some book emerged that he had not, but wanted to consult. It was my hope and his that the great anniversary of 1883 would see the first volume at least of the first adequate English biography of the great Reformer. But it was not so to be, as his health broke down under the burden of his manifold duties.

During the last months of 1882 we knew he was to be taken from our head, and on the day after New Year he entered into rest, without having reached his sixtieth birthday. In conclusion, I will quote a part of what I said to the graduating class of that year, when the impression left by his life was still fresh :

"You who saw Dr. Charles Krauth slowly dying among us in the discharge of duty—you who heard the last words of instruction from his lips—you to whom 'the emphasis of death makes perfect' the lessons of his life—need no words of mine to express to you all that this Christian scholar and gentleman was to us through the nearly fifteen years of his services. Yet there is comfort in speaking of him, however poorly, in recalling the grand and lofty sincerity of his character, which impressed even the least susceptible with the genuineness of his religious faith, the width and depth of his scholarship, and the simplicity and directness of his bearing in all human relations. None was quicker than he to recognize in other men anything akin to his own spirit, none more prompt to praise anything whose merit gave it claim to recognition, none more ready to lavish upon others the wealth of his erudition, or to place at their disposal the treasures of his grand library. None surpassed him in the personal interest he took in the young men under his care. It was his joy to find them awakening to a living interest in the great problems of philosophy, and to see in their questions and even their objections the proofs of independent thought.

"But the crowning glory of his life, and that which made him a chief influence for good in the University, was his simple, hearty and consistent Christian life. This it was

which made his classroom a place of incitement to faithfulness in the discharge of duty. This it was which made him a force for mutual charity, kindly consideration and genuine harmony in our faculty. He had the happy gift of combining an immovable attachment to principle with entire freedom from the acrimony which provokes opposition.

"Such was he, our brother in the world of scholarship. But with him the brotherhood of scholarship was but part of a wider brotherhood—that of humanity redeemed in Jesus Christ and gathered under that one Head and the Fatherhood of God. He was, above all things else, a Christian. He had had his struggles and battles with doubt in earlier life. His faith had been a victory, and not a mere acquiescence in what came to him from others. The joy in believing, which filled up his manhood's years, was the joy of the harvest after toil is over, the joy of the well-won battlefield, where men rejoice as they divide the spoil. He had encountered the intellectual dangers and temptations which beset our generation, and had faced them frankly and manfully, and had come to the safe anchorage in the Gospel of Jesus Christ. And when he went from us upon that last journey we all must take, it was to pass from the fellowship of earth into the brotherhood of the great company which no man can number, standing before the throne of God."

The hymn "For All Thy saints, O Lord" was sung, and Dr. Spaeth introduced the REV. PROF. HENRY EYSTER JACOBS, D.D., LL.D., Dean of the Philadelphia Seminary, referring to the fact that this day not only marked the happy consummation of the Dean's hopes and labors in behalf of the library building, but that it was also the twenty-fifth anniversary of his connection with the Seminary as professor.

Dr. Jacobs spoke as follows of

THE NAME AND AIM OF THE LIBRARY.

We gather to-day about no mere cold and lifeless shaft, erected as a memorial of accomplished work, to perpetuate

a name that otherwise might seem in danger of being forgotten. It is not a personal tribute that we contemplate, but that for which an honored name stands. It points to the future as well as recalls the past; it tells of the struggles of the living, as well as the labors of the departed.

I.

The name is representative in more than one sense. It brings to mind a group of earnest men, who wrought after one great purpose, with a common heart and united efforts, and each of whom contributed his important share to results in which we rejoice, men of varied gifts and attainments, but all worthy of lasting gratitude from those who come after. The careful, methodical, painstaking first Chairman of our Faculty,¹ eminent as a teacher in three theological seminaries; the versatile, widely read and accomplished philosopher and linguist,² whose last years were occupied with historical research and were gladdened by the expanding opportunities of the Seminary on these grounds; the large-hearted, genial scholar, ready to serve wherever called, commemorated by another building erected here by filial piety;³ the eloquent orator, the fearless leader, the peerless parliamentarian, whose voice rang with youthful vigor at the corner-stone laying of this building, but whose hope to be with us to-day has not been realized;⁴ the most eminent of preachers and most prolific of authors that our Church in America can boast, who threw his indomitable energy and his impressive personality for forty years into the upbuilding of this institution;⁵ the learned liturgical scholar, missionary secretary and Church leader, whose monuments are the Church Book and the Common Service;⁶ the band of men of patriarchal dignity who gathered around and sustained them—each served the Church with his particular gift, and will ever be associated in our history with

¹ Charles Frederick Schaeffer.

² William Julius Mann.

³ Charles William Schaeffer.

⁴ Gottlob Frederick Krotel.

⁵ Joseph Augustus Seiss.

⁶ Beale Melancthon Schmucker.

that of their colleague, whose distinction among them was that, beyond all others, he was the man of books and of the library.

The name is also that of one who, under God, was the ripe fruit of a particular people.

Born, baptized, confirmed, and with an education obtained throughout in the Lutheran Church of this country; indebted neither to any secular institution nor to any other denomination, nor to any other country for his training—an exhibit of the possibilities of our own resources, even under conditions upon which we claim to have greatly advanced within the last generation; an American of the third generation from Germany; a descendant, on the one hand, of the Pennsylvania, and on the other of the Virginia immigration, and thus rooted in both the South and the North, the heir of the very best in each; raised in a literary atmosphere, the home of his childhood having its walls lined with just such massive folios as those in which he afterwards delighted; the foundation of his scholarship and of his entire literary and theological development laid by a father, whom to know was of itself a partial education, the first President of the first Lutheran college, the editor for years of the first Lutheran theological review in America,¹ the earnest advocate of the claims of German literature upon American scholarship, and recognized in Germany as an intelligent interpreter of American conditions; with enthusiasm kindled by close and inner contact with the first successful efforts of his people, upon which his father was a leader, to found institutions of their own, and to give an answer in the English language to the questions that were agitating a land whose right to have its own literature was just beginning to be recognized; his pastorates alternating between the stimulation of city life and the better opportunities of the country for quiet reflection and more deliberate processes; in boyhood the favorite pupil of his teachers, in youth the cherished friend of his associates, in maturity the revered leader of fathers and brethren, combining the close habits of the student, the insatiable passion for investigation of the scholar, the

¹ Charles Philip Krauth.

powers of keen analysis of the skilful logician, with unusual gifts in reducing the results of his studies to clear and graceful form (a poet as well as a metaphysician); with tender sympathy with the joys and sorrows of life, a center of attraction in domestic and social circles, and unrivaled in his ability to sway ecclesiastical assemblies with his eloquence and wit; he was a gift of God prepared for his mission entirely by the Lutheran Church of America, in the life-and-death struggle of its earlier days for independent existence.

If to this we add the service which from early youth he rendered his people; the singleness of purpose with which, amidst the many opportunities to use his gifts for other ends, he devoted himself to the ministry of the Gospel (his philosophy was always the servant, never the master, of his theology); his cultivation of scholarship in the interests of the highest fidelity to his calling; his unwearied efforts to gather and preserve and render accessible the results attained by those who have preceded us, and to organize their literature into a permanent library; the love of truth which ever led him onward into new fields, where light upon his one great theme could be found; the consistent development of principle; the courage of convictions, once formed, and the readiness to assume the full consequence of his confession—his name is a guarantee of all that to which this library is pledged, and an incentive to enter into the fellowship of his labors. As an exegete, a devoted student of the Holy Scriptures in their originals, and with the aid of the principal versions, and the best apparatus that he could command, a member of the Old Testament company of the American Bible Revision Committee; as an historian, concentrating upon particular periods; as a dogmatician well versed in the masterpieces of all the schools and denominations; an author of monographs rather than of a system, for his aim was to be exhaustive rather than popular; as a practical theologian, applying great principles to the Church's service, there was not a branch of theology which he did not cultivate.

The books that have at last found a permanent home on our shelves represent the collections of many hands.

They silently witness both the scholarship and the limitations of many cherished names. But the very heart of the library is that portion that once belonged to him after whom it is called. Its scope and proportion have largely been determined by his thought. A collector of books all his life, his library grew not at random or by the chance purchase or gift of recent issues from the press; but as a great architect works for years upon a structure that he can never expect to see completed, he fixed the standard and outlined the scheme that, now that we have the room, is to be diligently followed.

"A true library," says Dr. Krauth, "is an organism, growing around a great central idea, conditioned by a well-defined object, which is never lost sight of, but is carried steadily through on an intelligent plan." "It reveals the centralizing force of a scholarly mind, at home in theological literature, and equally attentive to its bibliography, which is a distinct science, less known than any part of its domain."

II.

We have viewed the building from the outside and read the inscription over the portal. As we enter the door, and, passing beneath its suggestive arches, note the character of the work for which it provides, certain questions will occur:

"Is it possible for students of theology, during the three years of their course, to use more than a very small proportion of these volumes?" "Are there not many books here that will not be seriously examined once in a century?" "Is the old adage, 'Beware of the man of one book,' obsolete?" "Ought not students then to confine their reading to a very few standard authorities, rather than distract their attention among thousands?" "Should not candidates for the ministry be withdrawn from the confined atmosphere of the library, to the wider field and more stimulating school of practical life?" "Will not the streets of a great city or the lecture courses of men of repute afford more lessons for a future pastor than the shelves of a stackroom?" "Has not a large library the tendency to

dissipate rather than advance spirituality?" "If students attend from fourteen to sixteen hours of lectures a week, write essays and theses, prepare sermons, and in the senior year preach frequently, traveling for hundreds of miles each winter; if they co-operate in Sunday-schools and inner missions and other benevolent work, of what benefit can such a library as is here erected be to them?"

"Is it good policy to call professors to chairs in the Seminary, who, by precept and example, instil a love for books rather than for souls?" "The requirements of the Examining Committees of Synods can easily be met by having at the tongue's end the merest rudiments; all beyond this is mere idle curiosity and a useless waste of time." "Ought not the instruction to be adjusted to the limited attainments of pupils and the actual needs of the very humble people they are to serve in the ministry, rather than aspire to a more ambitious sphere, entertaining indeed to a limited number, but unappreciable by the masses?" "Ought not theological faculties to be composed of those in closest touch with everything transpiring in the Church and the nation, instead of dwellers among tombs, where the illustrious dead repose upon steel cases?" "Should not the Seminary aim at giving us practical men instead of bookworms and pedants?"

Such questions have been asked and will be asked again. There is one common note that underlies them all, and to this we will give main attention.

With all the earnestness of one who has had the confidence of our generous donor, and has received from him a grave trust, this is the place to state the understanding with which this enterprise was undertaken. Not until assurance was given that our motive was higher than simply to provide "a storehouse for books," for occasional reference by the members of this institution, was any great interest taken in the appeal that had been made for nearly a score of years for a library building on these premises.

It is scarcely necessary to say that the ideal which determined the result was not one that depreciated the importance of the special work of a theological course.

While administered by the Seminary, and with the Seminary as its center, this library is to be for the whole Church, and that, too, not in the narrowest sense of the word, but for the use of all scholars and interested investigators able to appreciate its facilities, and, in the service of our common religion, seeking information within its walls. It is to be a reference library, with the theology and history of the Lutheran Church as its center. If the end can be attained, it is to bring the theological student, in the wide sense of the term, into living contact with every branch of theology, in its various channels, as it has developed in the past, is represented at the present, and is expanding into the future. We cannot make extravagant promises, but this is the time to express pious desires, whose fulfilment is in the hands of Him able to do exceedingly above all that we can ask or think.

Those who have been co-operating towards this end are well aware that, just as church buildings do not make Christians, so the amplest collection of volumes is no guarantee of scholarship, and still less of spirituality. Religious literature, in itself, cannot create devout men, nor theological libraries theologians. But learning, in the service of faith, multiplies faith's opportunities. In this quiet retreat, on the edge of a great city, we hope that our shelves may be enriched with authorities whose cost and bulk place them beyond the possession of individuals. What a single pastor or group of pastors and teachers cannot purchase can be held here for the service of all our pastors and teachers, and all our friends for generations.

Recurring to one of the terse sayings of Dr. Krauth that has in it the germ of a great undertaking, viz, that "books are composed of two classes: those out of which other books are made, and those which are made out of other books," the former class holds the first rank in the ideal that determined this gift. If this library is to be worthy of the building in which it is placed, if it is ever to become a resort for scholars, it must be made a treasury of books that have established their title to the right to exist, and not a mere dumping-ground for the waste of

old collections or the aggregation of a large proportion of contemporaneous publications, written without mastery of the literature of the subject that has preceded. For one class of volumes we may refer inquirers to the popular libraries ; for another class of extraordinary rarity, the information may be at hand as to the great libraries in which it may be found. Here we shall aim to give an answer to those who may ask concerning the doctrines, the history, the worship, the government and the literature of the Lutheran Church and its people.

While endeavoring to acquire every source of information within these spheres, the broad lines drawn by him whose name is here recalled should be observed, so that the history and literature of our Church may be read in the light of its variations and contrasts and antagonisms. Everything serving to illustrate the Christian faith, in any of its forms or phases, will be in place.

But this Library has its own special vocation. It will be, on the one hand, a treasury of the standard authors of past ages, and particularly of the sixteenth century, and, on the other, of even the most fugitive and perishable productions of the twentieth century, that may serve as original sources of information for those who hereafter will write the history that is being made to-day. The care here taken of venerable tomes will not render those who are to superintend this Library neglectful of the most obscure pamphlet that may throw light, a hundred years from now, on some point that is a commonplace now.

The very character of the architecture declares that it is not a popular library. It is not provided for entertainment, or to satisfy passing curiosity, but for arduous toil and solid results. It is to be a center, not for correspondence courses, but for the unremitting and progressive labor of those who have been trained to study, who know how to use authorities, and to go back of text-books to the material whence text-books have been compiled. Here is a home to which former students can resort, if it be only for a few hours, with lists of questions to be answered, and from which they can return with their note-books freighted with material to be elaborated into proper form, with

broader views and an enlarged horizon, with new incentives to labor and new thoughts to vary the possible monotony of their lives amidst surroundings not congenial to their progress as scholars. Here they will find help to determine the literature they should purchase and the solution of questions of current discussion. The true ideal of a post-graduate course is where one is taken to a library, and guided in his own independent work among authorities, and turned, if possible, into fields heretofore untrodden. Such a course, to quote Dr. Krauth again, "makes one a man of real learning and independence."

One department in which the library of Dr. Krauth was strong, and where its strength has been much augmented by the liturgical library and material from other collections, calls for especial attention. This Seminary stands without qualification pledged to the faith of the Gospel, as it was brought to light and expounded in the Reformation period. The distinction of him whose memory we honor to-day lies, apart from all else, in his efforts to recall the Church of the nineteenth century to the foundations laid by Luther and his associates three hundred years before. All his varied gifts would probably be forgotten if they had not been employed in this service. He shines in the reflected light of his one great theme.

The study of the Reformation period has only been begun in America. There is a widespread cry throughout the twentieth century, "Back to Luther," which need not be inconsistent with the other cry, "Back to Christ." The time has come when the historical study of theology is occupying far more attention than formerly. Facts are judged in their historical setting, and doctrine in its historical development. Religious thought in America is feeling the force of that movement. The introduction of source-books, as the basis of historical instruction, bringing the students into direct contact with the great men who have made history, is a most encouraging symptom. The text-book becomes only a general guide to the shelves of the library, where the student verifies citations and traces allusions in their context. Often, however, he is led farther, and masters the book to which he has been

introduced. While the indefatigable labor of Anglican scholars has, within recent years, brought Patristic literature within easy reach of English and American students, there is an urgent call on all sides for the literature of the Reformation. Luther still lives. His name is constantly heard above the strife of tongues around us. The continued violence of his opponents testifies to the impression that he has made on the present as on past generations. No one who has been so long in his grave has such bitter enemies or such devoted admirers. There are those spending the best years of an entire life in gathering material to estimate his character and work. His sermons reach more hearts to-day than in the days when they were delivered. His catechism and hymns are on more tongues than when he closed his eyes on earthly scenes. His leading publications outlive those of all his successors. Interest in his testimony, in spite of all the prejudices diffused by generations of detractors, is constantly increasing. Scholars are not satisfied with reading about Luther ; they ask for the master himself.

Into this great country, then, with its rapidly increasing population and its expanding influence, with its high standard of intelligence, its young, but progressive institutions of learning, its marked appreciation of sound scholarship, and the valuable contributions it is beginning to make to literature of permanent worth, God has brought several millions of people from the land of Luther and other lands who are pledged to the faith which he proclaimed, and charged with the responsibility of claiming for the cause that he advocated an impartial hearing. In an age of unrest and uncertainty ; in a land not fortified by long-established institutions and the conservatism of historical precedents ; amidst the confusion incident to new combinations of those torn away from their old moorings and not yet firmly rooted in their new abodes ; amidst an indifferentism born of the urgency of material demands and the exaltation of material standards, where even the recognized leaders of religious thought are found wavering, and often seek to exchange old lines of defense for new ones, there are those who can here raise the old

standard under which our fathers were victorious in the past, and call the leaders of a declining Protestantism back to the source whence it started.

As we look across the ocean and note how far the drift has been away from the principles of the Reformation, even among those who should have jealously guarded their heritage, our duty becomes all the clearer to make of this a center whence the word once spoken at Wittenberg may be heard throughout America.

Let us not be turned from our course by mere side-issues, and, in our ambition to be abreast of all forms of current discussion, waste our strength upon systems that fall to pieces by their own weight, or critics who sting themselves to death by their own weapons. This building proclaims that it is not to be merely transient phenomena, but great eternal principles, with their long line of witnesses, that claim the main attention at this center. The crying need of the religious life of the country is that it be deeply rooted in those truths which were proclaimed and expounded in the Reformation era—truths, indeed, contained in Holy Scripture, and having witnesses in all ages since, but never realized and assimilated and confessed as then.

That which was then expressed with all the freshness and joy of a new acquisition concerned more than a few elementary truths. It colored and determined the entire teaching on all subjects. Its sphere was not simply that of accurate doctrinal definition; it had to do with the Christian Life in all its relations. The catechetical, liturgical and hymnological treasures in this library give ample proof of this. Vain it is to boast of being the heirs of such a heritage unless it be diligently used. Nor is the literature of the Reformation period of interest only to Lutherans. It should be dispassionately read and discriminatingly judged by all who represent communions that spring from the same movement. That little group of English students at Oxford, who welcomed Luther's writings as they appeared, and found a place for meetings to discuss them as newly discovered treasures, with results that are well known, and have their memorials all around us, should be repeated, far and wide, throughout this land.

This library, therefore, offers the opportunity for as exhaustive a collection as possible of the literature of the Reformation and of all that will aid in its exposition and defense. While we rejoice that there are libraries, not Lutheran, in America, that assign much importance to alcoves marked "Lutherana," and we hope that their number may increase, let us not allow them to outstrip us. The material in this department which American scholars are seeking should be found at Mt. Airy, if nowhere else. There should be the fullest co-operation with other Seminaries, so that the lack of one may supply that of another.

Long before our ecclesiastical problems have attained a satisfactory solution, it ought to be possible for professors of theology to be so devoted to the subjects of their chairs as to be glad to confer with those laboring on the same branches elsewhere, and to profit by their friendship and united labors. The farther we go from Luther, the greater are our differences; the nearer we approach him, the closer is our union.

What a stimulus, too, such a center must become, to a high standard of scholarship in our ministry! A large proportion of the pastors sent forth will be able to speak with intelligence and decision for the Church which they represent. They will be recognized as qualified to speak with authority. They will be known as men of books and not mere readers of periodicals; as those who have acquired the habit of going to the roots of things, instead of touching the merest tips of topics. Speaking not only with authority, but with scholarly discrimination and precision, partisan zeal will not blind them to the real merits of an opponent. They will be respected as having convictions, and will be given a hearing where the superficial attempts of others have failed. Continuing to be progressive students, the methods here learned will be constantly repeated. Their contact with the literature here studied will transmit to their ministry an impulse like that which Luther experienced in the obscure corner of the library at Erfurt, where he found the Bible that, through his pen and on his tongue, transformed succeeding history, and started a movement whose end is not yet.

In the history of the Middle Ages, the brightest spots are the libraries of the monasteries, with their patient copyists, through whom the Holy Scriptures and numerous memorials of religious life in hymn and prayer were saved from the prevalent barbarism, and have come to us with their quickening and invigorating influence. In the present, there can be no true progress unless the past be recognized and its lessons laid to heart. Those who neglect the teachings and ignore the warnings of history, so far from being practical men, continue throughout their lives to be nothing but experimenters. Enthusiasm, however well meant, without the corrective of sound scholarly methods, results in an enormous waste of men and time and treasure.

The simplest and most practical departments of Christian effort, like Foreign and Inner Missions, become, as they advance, the themes of scientific treatises which no wise laborer in these fields can afford to despise. Many controversies that have made lasting external divisions among those who at heart are one, could have been avoided, if leaders had delayed writing and printing until they had subjected their statements to the cold test of library processes. The conscientious scholar knows his own weaknesses, repudiates all claims to infallibility, and takes delight in subjecting the products of his labors to repeated revisions, as fresh material comes within his reach. He that regards it a merit that he has no amendments to make, and that, as years advance, he has nothing whatever to recall or modify or further develop, has reached such a degree of scholarly perfection that he should be speedily canonized. No department, no cause makes any real advance unless there be a certain number of minds occupied with its higher forms, working out fresh lines of thought and illustrating and applying the teachings and discoveries of former laborers. Hence you will find here "Private Research Rooms," where advanced scholars may be shut in to their tasks. The center of the Church is in its higher schools; the center of the schools is the library.

This Library must necessarily effect a great change within the Seminary itself. How rapidly this can be

accomplished, it is largely for the Church itself, *i. e.*, the people who compose the Church, to determine. The Great Head of the Church has His own ways of working out His plans by touching men's hearts and calling forth their co-operation. Even with our ideals unrealized, this building constantly announces them. They are a living power in the minds of all on these premises. As one cannot live in the heart of a great city without reflecting in his life the force of its rush and drive, so thoroughly do their vibrations penetrate and move his inmost being, so the wider outlook of the Library will be a constant incentive both during the course and after its completion,

The work of the class-room must become, sooner or later, only introductory or supplementary to that of the Library. While there will always be candidates for the ministry who will do efficient work in particular fields without extensive scholarly resources, and who cannot be expected to respond to efforts to provide for them a better equipment ; and while in many theological schools there is a growing tendency to lower the standard, so as even to dispense with any required knowledge of the language in which the New Testament was written, in order, by a short cut, to encourage a larger attendance of students, this Library announces the standard at which this Seminary aims. The time has now come when, for a large proportion of those who resort hither, the plan of instruction by means of extensive courses of reading should be introduced. With the Library always open, an entire class might be doing work, each at his prescribed hour, upon a single volume, through which their instructor might guide them. Authorities otherwise inaccessible might thus be made the basis of discussions in the class-room. Themes should be always in the hands of students, and with a bibliographical list supplied by the professor, not only this Library, but all other libraries in reach, should be searched for information. The criticism of papers furnished should be so generous as to encourage, but at the same time so candid as to require, if necessary, the rewriting of productions and even a return to authorities. What laboratory

work is to the student of chemistry, that library work should be to the student of theology.

A few fellowships filled by young and enthusiastic scholars, content to labor for a year or two after graduation with their mere expense of living within the Seminary provided for, while prosecuting their studies farther than the regular course prescribes, would materially assist both undergraduates and professors.

The work of professors should, as we advance, become as much that of projecting and directing such courses of investigation, as that of lecturing and questioning. We must appeal to the Church to protect future occupants of theological chairs from the great variety of outside calls that have been unavoidable up to the present. Henceforth everyone assigned a particular department should be expected to master the entire literature of the branch concerning which he has assumed the responsibility of being the Church's teacher, and should make himself a living catalogue of the Library on all the subjects comprehended in his chair.

It is not fidelity to the past to remain bound to its limitations. True loyalty to those who have preceded is found only as we build on their foundations, and continue what they had planned on a scale so vast that no lifetime or century could complete it. Posterity will be faithful to us only by doing more than living on our hopes and copying our experiences.

The historical student knows of a series of drawers within which the researches of centuries have been accumulating, each year adding its contribution. They furnish three hundred and sixty-three receptacles, corresponding to the number of days in the year, for material upon the lives of the saints in the Roman Calendar. For three hundred years the literature of the world, sacred and profane, has been searched, and every allusion noted by a corps of diligent readers, succeeding each other, generation after generation. Every item is recorded upon a card that, indicating volume and page where the source is found, is ultimately deposited in the drawer marked with the name of the saint mentioned. Centuries may

pass before the contents of that drawer are disturbed. But the time at last comes for an editor to elaborate what his predecessors have gathered, and to build upon the basis of their citations. The scheme of the "Acta Sanctorum" was so extensive that Cardinal Bellarmine is said to have exclaimed concerning its author: "The man must expect to live for two hundred years!" Three hundred have passed, and the Bollandists are still toiling upon it. Sixty-three folios have been published, but there are still drawers whose material is waiting, and into which the twentieth century is pouring fresh contributions. The work proceeds, true to its purpose, consistent in its methods, over the graves of succeeding generations. What is to be accomplished here will not be unlike that of these patient plodders, each generation preparing the way and providing the means for that which is to follow, each living, not for itself, but for posterity and eternity.

Our building is complete. The Library is not, and never will be. It seems almost like sarcasm when some friends congratulate us upon having at last a building worthy of our books. The shelves indicate the high aims of past years, and contain much that is of value—not a few volumes that are rare; but they also reveal our poverty and indicate how far we are from our ideal. The real work of building up the Library is now to begin.

To-day we look back to those who owned many of the volumes here found. What an honored roll of those who labored, and into the fruits of whose labors we are entering! The names of the Muhlenbergs, and the Schaeffers, and the Schmuckers, and the Krauths, of Helmuth, and Kunze, and Schmidt, and Streit, of Demme, and Ernst, and Heyer, of Mann, and Seiss, and Krotel, and the Geissenhainers, of Ruthrauff, and Dobler, and Geissinger, and others, have their memorial within this building.

Nor is the record of those who labored among these books in their former abodes to be forgotten. To call the roll of former student librarians is almost equivalent to repeating a list of our graduates who have been most distinguished as scholars. Even under the most unfavorable circumstances, even in that *limbus patrum* from which

deliverance has at last come, the Library, although scarcely more than a suggestion of what it should be, was a powerful educator. It gave an impulse to those brought into closest contact with the books, and this impulse has influenced their subsequent career. The enthusiasm of one youthful librarian, now highly honored by the Church as the President of the General Council,¹ aroused such interest for the time in the Library that it had much to do with starting the movement that resulted in the removal of the Seminary from its contracted abode in the city, chiefly for the purpose of making that provision for library accommodations and facilities that were impossible on Franklin Street. The student of our history will find evidence for our assertion on the pages of *The Indicator*, a publication which the aforementioned librarian started in the interest of the cause which he represented. Among its articles, none is more remarkable than the extraordinary dream describing the group of substantial buildings in the neighborhood of Chestnut Hill, in their various details, even to the bright-faced clock and clear bell that told the hours!

A still earlier student-librarian, who arranged the books, in the first years of the Seminary, was the esteemed President of the Chicago Seminary,² whose devotion to books, after the pattern of his teacher, is well known, and whose absence to-day, a sacrifice to his zeal for the educational interests of the Church, is deeply regretted. The learned President of Muhlenberg College³ is a third in that distinguished series. Nor can we be silent concerning another, now the Director of the Library,⁴ whose interest in the contents of the Library as a student, when once awakened, was such that he was granted exceptional privileges. Days and nights spent following lines of investigation in our liturgical collection resulted in scholarly processes and in devotion to library work, that have their record in the published "Memoirs of the Lutheran Liturgical Associa-

¹ Theodore E. Schmauk.

² Revere Franklin Weidner.

³ John A. W. Haas.

⁴ Luther D. Reed.



The Stack Room

tion"—a credit not only to Lutheran but to American scholarship, and have had much to do—how much cannot be said now, but "there is nothing secret that shall not be made manifest"—with the joyful occasion we to-day celebrate, and every detail of the building to be dedicated.

Succeeding the many efforts of student-librarians to arrange and catalogue the volumes that, under the circumstances, could not be otherwise than only of a temporary character, there is now in progress, by the generosity of our friend, an undertaking of great labor and attended by difficulties appreciable only by those in close touch with the work, that, when completed, will not only reflect credit upon the competent hand that has directed it, but will multiply, beyond calculation, the availability and usefulness of our collection of books and pamphlets. If a mere list of authors and titles had been afforded, we would have been grateful; but the provision is such as to include also subjects, and, in not a few cases, to analyze the contents of books, so that important contributions to knowledge may not be lost beneath the main topic of a volume in which they are found. Need we say that such a catalogue is almost as important as the building itself. The thorough investigator will not be satisfied simply with the presence of books, within which he is to search for facts, but he must know something about the edition and the history of the work, and the relative value of the particular copy that has come into his hands. It was a noble thought to add to the construction of such a building provision for years of labor by thoroughly trained experts in order that this end might be attained. It is the free-will offering of one whom the Lord raised up, and led in a wonderful way, to plan and execute a series of surprises for the Church of which he is a most loyal son.

It was faith in his Church, and faith in this Seminary, as the servant of this Church; it was faith in that which his Church has taught and confessed as the correct statement of God's revealed truth; it was intelligent faith in what is at stake in his Church's relations to present and future issues; it was faith in the ability of his Church to maintain and enlarge its testimony in this growing land

that moved him, after a careful study of the problem, to act with a promptness and a joy and vigor, and, as a friend recently departed has put it, with "a Napoleonic boldness," and yet with a modesty before which we may well be most deeply humbled. Faith kept self out of sight, and proclaimed, in louder tones than any one here can preach, that earthly means are given to be used and not to be hoarded ; to be directed towards the upbuilding of God's kingdom, and not for earthly glory ; not to advertise one's own name, but to publish that of Him before Whom every knee shall bow, and Whom every tongue shall confess.

Let it not be thought, however, that the work here begun can continue without the most hearty co-operation of those for whom it is intended. Never has such an opportunity been provided in our Church ; rarely, if ever, in any other. The plant here set is destined to grow ; but this growth is conditioned upon the response to be made to the presentation of these high ideals fixed for the Library, the Seminary and the Church. The time has come to go beyond the cataloguing of what we already possess to the systematic listing of what is lacking and the filling of our vacant shelves according to a definite plan. What has been established has to be maintained. Thanking God to-day for what He has given, we are here calmly and thoughtfully to face the responsibilities which such a gift involves. He who has brought us thus far, we are confident, will lead us much farther. The past is the earnest of the future. We will not fear, but will press on eagerly wherever He opens the way.

The Offerings were taken and the assembly proceeded to the steps of the new building, led by the musicians and the student choir, and followed by the speakers and the Faculty, the Board of Directors, the Alumni and the general audience, singing the hymn "The Church's One Foundation."

Here MR. FRANK R. WATSON, the architect of the building, delivered the key to the Rev. Edward T. Horn,

D.D., LL.D., chairman of the Building Committee, with the following remarks :

As the representative of my firm, it has been my privilege and pleasure to have personal charge of the erection of this, the Krauth Memorial Library Building. It has been a great pleasure for several reasons. The project combines the religious, the ecclesiastical and the educational elements, which should most surely call forth one's best efforts. Then again, we have had the unbounded confidence and hearty co-operation of the donor's special representative and of the chairman and members of the Building Committee.

I wish to express my sincere appreciation of these conditions, and especially to thank the Rev. Mr. Reed for his valuable assistance. His intelligent conception of the general scheme and details has been most helpful in bringing to a successful completion the work before you.

It gives me great pleasure, sir, to hand you the key of this completed structure, with the sincere hope that it may fully and completely serve the purposes for which it was designed.

DR. HORN gave the key to the Rev. Luther D. Reed, the Director of the Library and the representative of the donor, and said :

Our Library is complete. A few years ago the Board of Directors, with no funds in sight, after spending much time in securing a plan for a building in which our books might be housed and a reading-room might be provided, and which would allow further extension in better days, resolved to begin the work, appealing to the Church. Then God raised up a man who freely gave us a large donation, then more than enough to build upon the plan we had contrived, and finally, with wise provision of the needs and calling of the Seminary, enough to build and furnish this edifice.

It is an unusual privilege to help in the erection of such a structure as this for the use of the Church, and not at any time to be hampered by the want of funds. We

have avoided all unnecessary expenditure, any mere decoration ; but if our building lack anything that makes for security, permanence and convenience, it is because candid skill and watchfulness have been insufficient. It is not necessary to tell the names of all the contractors who have been employed. My fellow-members of the Building Committee will be content with simple reference to the good will and mutual confidence and singleness of purpose that characterized them.

We owe much to the advice of other members of the Board. We are thankful that we were permitted to bring our little to the perfection of this great work. And even if his modesty would allow us to refer to the donor, whose name was not once mentioned in our Committee, words could not express our thanks to him and our brotherly congratulation on the ability and good will he has consecrated to the service of God in His Church.

In the name of the Building Committee, I hand this completed building to his representative. Say to him, sir, for us, that we ask God's blessing upon him.

MR. REED, in turn, delivered the building to the Rev. Mahlon C. Horine, D.D., President of the Board of Directors, and said :

In accepting this building as the representative of the donor, I wish to express his appreciation of certain other gifts which are inseparably connected with his own. In order to design and erect this beautiful building, and to care for its collections, many minds and hands have contributed richly and freely of their knowledge, their experience and labor, their time and earnest thought. A word of especial recognition is due the architect, not only for his eminent professional ability, but for his unfailing courtesy and more than generous interest ; the builders and their craftsmen, who gave of their best skill and experience ; the Building Committee, whose responsibilities were faithfully and cheerfully discharged ; the staff of the Library, upon whom the heavy labor of classifying

and cataloguing the collections has rested ; and the Dean of the Seminary, whose wise counsels have been freely sought, and as freely given, in every step of a development for which he, perhaps, more than anyone else, is particularly responsible. To all these who have given unnumbered hours, and to all others, whose gifts are happily mingled with his own, the donor expresses his sincere thanks and the thanks of the Church.

This building bears the name of one whom the Church delights to honor, and whose gifts were devoted to her service. The collections he gathered and the cherished volumes of many others whose lives and labors have meant much for this Seminary and for the Lutheran Church, here find a safe and permanent home. Here are kept the archives and early records of the oldest Lutheran body in this country. Here, further, the earnest effort will be made to preserve and render useful all the rich fruits of Christian scholarship and experience of the past, and to enable them to serve the Christian life of the future. All the blessings with which the Church has enriched the thought and life of every century, in the awakened gifts of her apostles and martyrs, her ministers and missionaries, her theologians and thinkers, her historians and exegeses, her makers of liturgies and hymns, her builders of cathedrals and churches and schools, her preachers and pastors and philanthropists—especially all that our own Church of the Reformation and her peoples in many lands have experienced and achieved—will here be preserved and proclaimed to future generations.

But this building is more than a museum ; it must do more than simply preserve the memory of a dead past, however glorious. As the very heart and center of this institution, it is set as a tower on the walls of Zion, a high place whose watchmen shall warn of danger and give counsel in conflict ; from whose gates shall go forth able defenders of the faith and faithful laborers in the vineyard. Here the matured convictions of the Church will be led to find expression and the consecrated zeal of the Church's youth will find direction. With the ever-increasing facilities which it will offer to the faculty, the students

and the world of scholarship, it will quicken and nourish the noblest gifts of God for a future age.

I, therefore, on behalf of the donor, now convey this building to you, sir, the President of the Board of Directors of this Seminary, as a gift to the Lutheran Church of America, to be administered under the care and direction of this institution, in memory of Charles Porterfield Krauth, and for the glory of God, the upbuilding of His Kingdom, and the development of His best gifts to men.

DR. HORINE accepted the building, saying :

I accept the key to this building on behalf of the Board of Directors of the Lutheran Seminary at Philadelphia, and at the same time express our thanks to the unknown donor whose generous gift made this building possible ; to his representative, whose able and valuable services were given in developing the plan and arrangement of this structure ; to the Building Committee, by whose careful and diligent attention this edifice was completed ; and, above all, to Almighty God, by Whose favor and blessing all was accomplished.

Dr. Horine then read the Service of Dedication ; appropriate Versicles and Responses and a collect were followed by the sentence : And now I do set apart and dedicate this Library building, in memory of Charles Porterfield Krauth, to the service of this Seminary and of the Evangelical Lutheran Church of America, to the advancement of sacred learning, and to the honor and glory of God. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then followed the Prayer :

ALMIGHTY GOD, Thou Source of all light and knowledge, Who, through the manifestation of truth, dost enlighten and prepare us for Thy service here and for higher service hereafter, direct, support and aid all who shall resort to this abode of learning, that what is here provided may be used in Thy fear and be consecrated to Thy glory, through Jesus Christ, Thy Son, our Lord. *Amen.*



The Library from the West

O LORD, Whose presence is seen and Whose plans are unfolded from age to age, we beseech Thee to abide within this building, and to put Thy Name upon all that it contains and for which it offers place and protection ; Accept and use it according to Thy gracious will, that the line of witnesses to Thy truth may ever be maintained, and that the weapons effectual in the past may never be wanting to Thy Church ; Through Jesus Christ, our Lord. *Amen.*

O THOU, Who hast deigned to make Thyself known as the God of Abraham, and of Isaac and of Jacob ; Thou Who changeth not, but abideth the same from generation to generation ; Thou God of our fathers and of our children ; Help us, in close communion with the long-distant past and the far-extending future, so to grasp the eternal in the temporal, and the heavenly in the earthly, that, thankfully using every earthly good Thou dost bestow, we may direct all our powers toward Thee from Whom they come, and to Whom they tend ; Through Him, in Whom are hid all the treasures of wisdom and knowledge, Jesus Christ, our Lord. *Amen.*

MOST GRACIOUS GOD, Who hast blessed us above all that we can ask or think, and Who dost confound our weak faith with the mysterious workings of Thy Love, grant us unwavering confidence ever to go forward at Thy command to obtain from Thee what Thou wouldst have us ask ; Through Jesus Christ, our Lord. *Amen.*

ALMIGHTY AND ETERNAL GOD, we thank Thee, not only for the witnesses to Thy truth, who, though dead, yet speak within these walls ; but also for Thy servant, whom Thou didst raise up and prepare by Thy grace and enrich with Thy bounty, and whose heart Thou didst move to provide for Thy Church this tower of strength ; we beseech Thee to carry on to completion the work which through him Thou hast begun, and to make us faithful co-workers with Thee in this and every good work ; Through Jesus Christ, our Lord. *Amen.*

O ALMIGHTY GOD, Who has knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son, Christ our Lord ; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that

we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Lord's Prayer, the Benediction and the hymn "Now Thank We All Our God" closed the Service.

The Board of Directors gave a luncheon in Gowen Hall to the speakers of the day and other invited guests, including the Professors and Instructors of the Seminary and the Faculty of Muhlenberg College. The caterer also served lunch to the general public in the dining-room of the new building.

The Afternoon Program.

The Rev. Prof. Jacob Fry, D.D., President of the Ministerium of Pennsylvania, presided at the afternoon exercises and introduced the speakers. The hymn "Come, Thou Almighty King" was sung, and the Rev. L. L. Smith, D.D., President of the Virginia Synod, led in prayer. Short addresses were made by the representatives of other Seminaries and Colleges in close connection with the Philadelphia Seminary and by other churchmen. It is possible to give only brief abstracts of their remarks.

PRESIDENT JOHN A. SINGMASTER, D.D., of the Theological Seminary of the General Synod, Gettysburg, Pa. (founded 1826), delivered the first address.

I come to you with greetings from a great battle-field, civil and ecclesiastical. The din of conflict, however, is over and a sweet peace pervades the scene of strife. The blue-birds build in the cannon's mouth and cooing doves nest in the Seminary campus. I bring to you the greetings of the Alma Mater of him whom we honor to-day, of the oldest Lutheran Theological Seminary of the land, where not only Dr. Krauth studied, but where his illustrious father taught for many years.

The Faculty of our Seminary heartily congratulates the Philadelphia Seminary on the acquisition of the noble structure which you dedicate to-day, and which will add much to your efficiency in the promotion of theological lore. What a magnificent storehouse of literature it is—probably unexcelled by any similar Seminary Library building in all our broad land!

Of making many books there is no end, said the preacher, and we may say, thank God that there is no end to book-making; for when men once cease to make books they will have stopped thinking and making progress. Books are the expression and the evidence of intellectual activity and growth. We trust we may find here the promise of increased interest in Lutheran literature and Lutheran authorship, of which Dr. Krauth himself was a brilliant example. Our ministers and teachers in this country have been so busy about their usual tasks that they have not cultivated the field of authorship as they should have done. Let us hope that a better day has dawned.

This building is a memorial to men—to the munificent, unnamed donor, to the man whose name it bears, and to the man who threw the ink-horn at the devil. What nobler memorial could money have erected than this; what grander investment could it have made? That shrewd, practical, large-hearted benefactor, Andrew Carnegie, though a man of affairs rather than of learning, concluded that he could not invest much of his means in a better way than by building and furnishing libraries for the people. How fitting it is, too, that Dr. Krauth should be memorialized thus—a man who to the profundity of his scholarship added the charm of a rare literary style which will continue to attract attention when this building shall have grown old! How much our great Church owes to this man who has done so much to recall us to our heritage of history and of truth! Our hero, Luther, the man of action and of thought, is also memorialized again this day by this fortress of learning. Had Luther not been and had he not hurled his thunderbolts at superstition and error, there would not be this Service now. All hail to that mighty

man of God, the liberator of thought, and the apostle of a new era in Christendom !

This building is a memorial to the Bible. It is marvelous what libraries have grown out of the one Book, the oldest and the newest of books, the Book inspired of God for the service of man ! The many volumes which now grace and which will be added to this Library are an eloquent testimony to the power of the Bible to stimulate the human mind. And it is a source of profound gratitude to remember to-day that no Lutheran Seminary in this land has ever lifted the voice of destructive criticism against the Book.

This building is a memorial to the Church and its ancient, biblical, historic faith. Infidels have been wont to predict the passing of the old faith, and with it the fall of the old Church ; but it remains true that "the Church is an anvil upon which many hammers have been broken." This Library and this Seminary stand as memorials to the living power of "The Conservative Reformation and its Theology."

More than all else, this splendid edifice is a memorial to the glory of God, who has raised up the men whose liberality, learning and genius were consecrated to His service. "Unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen."

THE REV. PROF. ANDREW G. VOIGHT, D.D., Dean of the Theological Seminary of the United Synod in the South, Mount Pleasant, S. C. (founded 1830), was introduced and said :

The Board of Directors of the Theological Seminary of the United Synod in the South has instructed me to convey to you the congratulations of that institution. It is a great pleasure to me to be able to bring these greetings in person. We in the South delight to join in honoring your Krauth, I may say also our Krauth. And we in the South rejoice with you in the possession of your magnificent Library, for we know that its benefits will redound to us also.

A library is an essential adjunct to a theological Seminary. I think it is too much to say that the university of the future will be the library, for men are educated by personalities. Dr. Krauth was more to the Church than his great library. But the library is an indispensable adjunct to the force of the living personalities in an institution. It is a place where books are kept so that they who know how to use them can find them.

Luther found a Bible at Erfurt fastened by a chain. There was good reason for chaining valuable books in those times. If that Bible had not been chained, Luther would probably not have found it. In your Library you will keep books so that they can be found by those who desire to use them. For we are glad to know that this Library is not only for your own immediate use, but for the use of the Lutheran Church in America. Dr. Krauth created a great library. May this memorial Library help to produce many Krauths for our Church in the future.

THE REV. PROF. DAVID H. BAUSLIN, D.D., of the Wittenberg Theological Seminary, of the General Synod, Springfield, Ohio (founded 1845), spoke as follows :

While listening to the speakers who have preceded me, I have been seeking for some sort of antecedents that would, in some measure, link me to this interesting occasion. The only thing I can think of is the fact that I was born at Winchester, Virginia, during the time of the pastorate of Dr. Charles P. Krauth.

This building, dedicated to the high purposes of sacred learning, will stand as the fitting monument to the memory of a man in whom an unusual insight into truth and large attainments in varied spheres of learning were united with great force and felicity of literary expression.

The benefit of a library atmosphere, such as will be henceforth associated with this fine building, to the young men who shall in the years to come pursue their studies in this school, is inestimable. A library makes a distinct contribution to the undergraduate life, such a contribution as no class-room work can make. The library throws about

the young men who live under its shadow and use it aright, a bookish atmosphere, which invigorates the intellectual life, and, in resort to the proper sources, the spiritual life as well.

In his charming book, "Hours in a Library," Mr. Leslie Stephen prefixes an extensive collection of what he calls "Opinions of Authors." Chronologically, these opinions range all the way from Francis Bacon, the philosopher, and Robert Burton, the author of "The Anatomy of Melancholy," to John Morley, the biographer of Gladstone, and Alfred Tennyson, a real poet; and every one of the writers quoted has high praise for the library as a distinct kind of discipline. If Matthew Arnold is right in making a knowledge of the best things that have been said the test and token of a liberal education, then certainly a library is, of all places, the place in which that particular phase of life training is to be found.

In this place there are to be gathered the treasures of knowledge upon the greatest of all themes, the productions of the men who have wrought in the great fields of learning, traversed by the world's choice minds, from Paul, and Augustine, and Anselm, and Aquinas to Luther and Calvin, and from these Reformers to Charles P. Krauth and Charles Hodge.

I cherish the profound belief that the Evangelical Lutheran Church has a distinct message to bear to our country and to our time. I hope that in the years to come this Library may become a great center of theological and ecclesiastical learning, to which men of our own and other Churches may come, to acquaint themselves with those views of Christian truth and factors in religious life which have made our great Church a large and permanent factor in Protestantism and modern civilization.

In view of all the possibilities forecast and contemplated in the erection of this appropriate memorial building, dedicated to the memory of a man who united in one person greatness as a theologian and as a man of letters; if, in this temple of good and sound learning, ancestor worship ever finds a place—and there are worse forms of idolatry—then be sure that generations of teachers, scholars,

students and readers yet unborn will recall the benefactor who made its erection possible, and the men who have so wisely directed its plan and construction, and give them thank-offerings in large measure.

The hymn "Spread, O Spread, Thou Mighty Word" was sung, and the REV. PROF. GEORGE J. FRITSCHER presented the greetings of Wartburg Theological Seminary (Iowa Synod), Dubuque, Iowa (founded 1854):

Among the many who rejoice with Mt. Airy Seminary on this day, your older sister institution, which I have the honor to represent, is not the last. From the rocky hills that flank the majestic Mississippi River the Wartburg Seminary, of the Iowa Synod, sends heartfelt greetings. The Iowa Synod has just celebrated the centennial of the birth of that man who was her spiritual father, and has honored his memory by memorial services in all her congregations. But such men as Loehe and Krauth, whose memory you honor to-day, do not belong to the narrow limits of one Synod; they belong to the whole Lutheran Church—yea, I dare say their names must be enrolled with the names of the great men of the Christian Church of all ages. We do not doubt that God had predestined, prepared and trained Luther for the great work which he performed in his day. Likewise, no man can doubt that such men as Dr. C. P. Krauth are the most gracious gifts God has given to the American Lutheran Church, and in honoring their memory we honor God, the Giver of all good gifts.

The idea of perpetuating the memory of the work of his life by a Library appears to me to be the superlative of what is appropriate. Each individual has his peculiar surroundings and work which enter more or less into his make-up. You cannot think of Loehe without his liturgy and his deaconess work; you cannot recall the name of Passavant without glancing over his hospitals; you cannot imagine H. M. Mühlenberg without his pioneer missionary tours; you cannot name Berkemeyer without recalling

the helpless immigrant; you cannot estimate Walther without his Luther; so it seems impossible to me to think of Dr. Krauth without a fine, well-selected library—the tool-chest of a theologian. I say “a well-selected library,” for as Dr. Krauth himself says: “It takes more than good books to make a good library, just as it takes more than good thoughts to make a good sermon. There must be unity, harmony, completeness and adaptation to some particular end.”

The “In Memoriam” of Dr. Krauth in the *Kirchliche Zeitschrift*, of the Iowa Synod, written by his friend, Dr. Sigmund Fritschel, closes with the statement: “He has been taken from us and only now we will realize what he was for us and what we have lost with him. He was so eminent a man that it is impossible to give a characteristic which covers all sides and to show what blessings God has showered upon us through him. Much as will be written nowadays, a full appreciation will be left for future Church history.”

Twenty-five years have passed since then. We realize to-day, better than was possible at that time, that Dr. Krauth had that unity, harmony, completeness and adaptation of scientific and theological training which must be combined to make a great theologian. To my mind there can be no doubt that Dr. Krauth, among the great men in the American Lutheran Church, was the theologian without superior.

Wartburg Seminary—not endowed with as grand a library as yours—not provided with as fine a collection of scientific tools as yours, rejoices with you to-day that you have such. May these treasures be utilized by the present and future generations so that from these rocky walls another and still more glorious memorial may rise—an English Lutheran literature of the type, spirit and character of the “Conservative Reformation.” Then this day of dedication will be marked in Lutheran history as a red-letter day on account of the endless blessing that shall pour without intermission over our Church. And we in the far West will gladly partake of the fruits of your work.

THE REV. PROF. ELMER F. KRAUSS, D.D., of the Lutheran Theological Seminary (General Council), at Chicago, Ill. (founded 1891), spoke as follows :

The Seminary of the Evangelical Lutheran Church, at Chicago, Ill., stands in a unique relation to the institution on whose grounds we are assembled to-day. On the roll of its alumni are to be found all the professors and a majority of the Board of Directors of the Seminary I represent. We feel, consequently, that the event we assist in celebrating is a family affair, and we bring our sincere congratulations, with sentiments of profound regard and filial affection.

The Library that is dedicated to-day to the scholarship of the Church belongs to the whole Church, and the whole Church deserves to be congratulated. We cannot well overestimate the importance of what is taking place here to-day. This magnificent Library, second to none of its kind in the country, is by pre-eminence the Library of the whole Lutheran Church in America, and will always hold to our beloved Church a relation like that of the library of Pamphilus of Cæsarea to the early Church, and that of other great libraries during the subsequent periods of the Church's history. To this stately pile will turn the future scholars of the Church for material which can be found nowhere else this side the ocean. To you this precious treasure has been committed as a sacred trust, and we are confident that it will be administered in keeping with its great and far-reaching importance. We congratulate you as the guardians of this trust.

We congratulate you again in view of the excellent equipment you enjoy in the addition of this magnificent Library to the resources of your Seminary. In one of the excellent addresses we listened to this morning the purpose and scope of the Library were clearly set forth. In view of the function this Library is to perform, and the service it is to render in connection with the work of your Seminary, we congratulate you.

Equipment is the crying need of all the institutions of our Church. In the gift of this Library by one whose

name is not blazoned abroad by the newspapers as one of the undesirable rich, we see an earnest of the increased flow of consecrated wealth to the perennially depleted treasuries of the institutions of our Church; and we are confident that the example of the unnamed donor of this Library will be followed by many others of like ability. We trust the day is not far distant when such a flood of consecrated wealth shall have set in toward the institutions of the Church that, as in times of old, the cry may sound forth: The people bring much more than enough for the service of the work which the Lord commanded to make (Ex. 36: 5).

Not only does the Church need consecrated wealth, but the cry has steadily been going up for consecrated men. Few have been the sons of our rich families that have responded to this call. When those who are blessed with wealth among us once begin to use that wealth in the service of the Kingdom, as we see it accomplished before our eyes to-day, we can rest assured that this is only a step to the consecration of their sons and daughters, their most precious possessions, to the service of Almighty God.

As has been brought out more than once to-day, the accomplished work that stands before us in all its matchless material and spiritual beauty is a work of faith. It does not stand alone, but sustains a vital relation to the Son of God and the work He came to accomplish. "What is not of faith is sin." "And this is the victory that overcometh the world, even our faith." Magnificent structures may be erected by the munificence of men, and complete equipment of every kind may be lavished upon institutions; but if their work does not stand in a vital relation to the Kingdom of God, their end is failure. When we see such a magnificent fruit of faith as this that confronts us to-day, we may indeed congratulate ourselves and the whole Church, while our hearts swell with joy as we realize that the day has drawn perceptibly nearer in which "every knee shall bow at the name of Jesus, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

After the hymn "Zion Stands with Hills Surrounded,"
PROVOST CHARLES C. HARRISON, LL.D., brought the
greetings of the University of Pennsylvania, Philadelphia
(founded 1740):

I am glad to be with you this afternoon, upon this
eventful day, when this beautiful Library building is dedi-
cated to the memory of one of the most distinguished
theologians of the Evangelical Lutheran Church, and at
the same time one of the most eminent scholars and
administrators by whom the University of Pennsylvania
has ever been honored and enlightened, Dr. Charles
Porterfield Krauth.

But before presenting the congratulations of the Uni-
versity of Pennsylvania, and before saying a few words as to
the close relationships which have existed from the begin-
ning of the University until the present time with members
of the Evangelical Lutheran Church, I desire permission to
express my best wishes personally. My grandmother,
Lydia Leib, and all the members of her family were
Lutherans, and I refer to this fact, not only as establishing
a relationship between us, but because the godfather of
my grandmother, Lydia Leib, was Dr. John Christopher
Kunze. I have a number of letters from Dr. Kunze to his
god-daughter, prior to her marriage to John Harrison, and
written particularly during the yellow fever epidemics of
1793 and 1798, in the latter of which both of my grand-
mother's parents, George and Dorothea Leib, both Luth-
erans, died of the fever.

Of course, it is known that Dr. Kunze was for a time a
Professor at the University, and I have always felt a pecu-
liar satisfaction that Dr. Kunze, who received also the
degree of Doctor of Divinity from the University of
Pennsylvania in 1780, where he was Professor of the Ger-
manic Languages and Literatures from 1779 until 1783,
should have held so close a relationship to my father's
mother.

It would be impossible to write the history of the
Lutheran Church without writing the history of the Uni-
versity of Pennsylvania, and it would be impossible to

write the history of the University of Pennsylvania without writing the history of the Lutheran Church, and, since its foundation, the history of this Seminary of the Lutheran Church.

Dr. Krauth, one of the most learned of men and one of the best of men, was for eighteen years associated directly with the University of Pennsylvania. From 1865 until 1868 he was a trustee. He resigned his trusteeship in order to accept the Professorship of Mental and Moral Philosophy, and four years later he was Vice-Provost of the University, holding that office from 1872 until his death in 1883.

It may not be out of place to say that our present Vice-Provost is a graduate of a Lutheran College, that he rose to distinction as a professor in two other Lutheran Colleges, Muhlenberg and Wittenberg ; and all who know Vice-Provost Smith will know, too, that he is also one of the best, as he is one of the ablest of men. It is a distinction to any University that two such men as Dr. Krauth and Dr. Smith have followed each other, not only as professors, but as Vice-Provosts of Pennsylvania.

During seven of the eleven years in which Dr. Krauth served as Vice-Provost, I was a Trustee of the University, so that there is a tie of service together which I wish to recognize.

Dr. Clay tells me that the tenth and eleventh Provosts of Pennsylvania, Dr. Stillé and Dr. Pepper, were, in part, of Lutheran descent. Dr. Clay himself is teaching Hebrew in the Seminary and Semitics at the University.

So much University history clusters around this historic place that most of it must be omitted in such brief words of congratulation as are these.

Of the five members of the first Faculty of the Theological Seminary, four were representatives of the University: Dr. Krauth, whose memory we honor to-day, and who was successively Trustee, Professor and Vice-Provost ; and three alumni, Dr. C. F. Schaeffer, Dr. Charles W. Schaeffer and Dr. Krotel. I sat for many years upon the Board of Trustees of the University with Dr. Charles W. Schaeffer, and was present at his funeral services. Of the

two memorial buildings on the ground, this Library is in honor of a Vice-Provost, and the Church in honor of a Trustee, Dr. Schaeffer—the giver of the Church being another University man, Dr. William Ashmead Schaeffer, of the Class of '65.

Amongst the old and venerable names in the history of the University in Colonial days, and in the early part of the nineteenth century, we find Peter Muhlenberg and Daniel Kuhn, and Christian Streit, and David Frederick Schaeffer, and Samuel S. Schmucker, all of whom were graduated from the University of Pennsylvania, and who were leaders in a movement to establish the Lutheran Church permanently in America, by the use of the English language.

Amongst living alumni, both of the University and of the Seminary, we together own Dr. Voight, the Dean of the Theological Seminary of the United Synod in the South; Dr. Schmauk, President of the General Council, and Dr. Haas, President of Muhlenberg College.

There are many other names, such as that of Dr. Mayer, for fifty-two years pastor of old St. John's Church and for thirty-one years a Trustee of the University.

Looking over the whole past, from 1749, in the days of Henry M. Muhlenberg, until 1908, it is reasonable to say that of all institutions in the country, not under the control of the Lutheran Church, none has or has had so close a connection with the history and progress of the Lutheran Church as the University of Pennsylvania.

Grateful for the past, I hope that the future may tell the same record, and I thank you again for the invitation to be with you to day in honor of the memory of Dr. Krauth, one of the most distinguished men whom the University of Pennsylvania has ever known, and one of the most eminent theologians any Church has ever enrolled.

PRESIDENT JOHN A. MOREHEAD, D.D., of Roanoke College, Salem, Va. (founded 1853), followed:

From the days of my first knowledge of Roanoke College until the present time, some of her sons have been

students of theology at the Philadelphia Seminary, my own beloved Alma Mater. Hence on this festal day it gives me a peculiar pleasure to bring the greetings and congratulations of that institution to this "School of the Prophets." While never having personally known Dr. Krauth in the flesh, I feel that no man can be a student of this institution without having felt the touch and influence of his spirit. Every one devoted to the truth developed and expressed by the Conservative Reformation must rejoice in this proper memorial to the name of Krauth, a memorial which has within it such efficient means for the perpetuation of the great principles for which he stood.

The chief need of the Church in every age is for practical men who are thoroughly equipped to serve the Church. In the industrial stage of the development of our country, most of the people have had their thought engaged with the solution of material problems. The practical pastor for them was one who brought the Gospel message to their souls in the simplest form. They were ready to receive without question the breaking of the bread of life provided for their peace and satisfaction. In America a new stage of development is upon us. The people have more means and more leisure. Scientific knowledge is being popularized (often, alas! it is scientific knowledge falsely so called). The people are thinking. Historical, philosophical and theological problems command general attention. The reckless press encourages the popular mood. There is a forward movement in education in every grade. The Christian colleges are struggling to keep pace by the increase of endowment, improvement of facilities and the enlargement of facilities. It is a matter of gratification and congratulation that the Philadelphia Seminary has taken so important a step in the same direction of modern equipment to meet the growing demands of the age. By the building up of a great Library and by corresponding improvement in all the means of theological education, it is believed that the Philadelphia Seminary will be prepared to equip the consecrated *thinker* who will be the truly practical man in the service of the Church in the future.

PRESIDENT JOHN A. W. HAAS, D.D., of Muhlenberg College, Allentown, Pa. (founded 1867), said :

It is with mingled memories that I arise to bring the greetings of Muhlenberg College. The words of the Provost of the University of Pennsylvania recalled to my mind the stately and dignified figure of the Vice-Provost in whose memory this Library has been erected. Not merely the class-room work under Dr. Krauth reverts to me at this time, but I remember a certain occasion when, on a walk with the sainted Dr. Krauth, he entered upon some minute discussion of the word "*baptizo*" in relation to the question of baptism. In that conversation there was given me an insight into the directness and depth of Dr. Krauth's learning, into his keen analysis and penetrating insight, which can never be effaced from my mind.

The other memory which intermingles with this personal picture is that of my own Seminary days and their opportunities, as compared with the possibilities of the present. And it is this which fills me with joy.

Mr. President, on behalf of Muhlenberg College, I desire to take up the note of joyous congratulation. If any institution stands close to the Seminary, it is Muhlenberg College. We are both children of one mother. We stand and fall together. Your prosperity is our prosperity, and our prosperity is yours. As our burdens are common, so are our joys.

I rejoice in the message which this Library brings to us. This magnificent structure of stone is not the mightiest fact to day ; this seen building is the evidence of an unseen reality, and a demonstration of an invisible power. We Americans are too apt to forget that the greatest visible triumphs are the results of invisible force. The one supreme message, as it seems to me, which this Library brings is that of the power of loyalty.

It was loyalty to the truth which distinguished the eminent scholar whose name this building bears. His devotion to the truth was not narrow ; it was as wide as truth's domain. He took a living interest in philosophy and literature, in science and art. And the breadth of his

attainment is a constant reminder to the Church of the grasp her leaders must seek to have and to hold upon truth in all spheres of life.

Loyalty to the truth, however, was not simply extensive to Dr. Krauth, but also deeply intensive. With the knowledge of the width of truth, he became no superficial smatterer. His greatest intensive work was done in the domain of theology. His balanced mind found no contradiction between this truth and all truth elsewhere. In this again we have a lesson to the Church, not to lose herself in a vague liberality, deceitfully veiled under the misapplied name of truth, but to search deeply and constantly the hidden things of God. When in this search after divine truth Dr. Krauth was led to break with former views, to grow beyond earlier associations, he followed the lead of truth. To be right in the light of his deeper knowledge and loyal to the truth of the Word as held by his Church when he once saw it, seemed greater than a mere outward correspondence with what he had formerly held. And so we might glance from the Dr. Krauth of the earlier period to the Dr. Krauth of the later years and show contradictory positions which in reality are not contradictory because of his growth in the truth and his loyalty to it. And thus the Church, and the exponents of her position, must be willing to show where truth advances loyalty to the increasing light which the sacred page reveals to them.

Another element of loyalty in the life of Dr. Krauth was his loyalty to his own Church. He might have had greater emoluments and more honor had he given his life altogether to general educational work, but his greatest labors were performed where the least reward could be expected on behalf of his Church, and to her was given his library, which represents at once his mind and his wealth. And it is this loyalty, which now, after twenty-five years, has been recognized in the heart of some loyal Lutheran layman and moved him to give largely and liberally for the sake of the Church which he loves and to which he is devoted. The very stones of this Library cry out to all our people, in the memory of him who gave his life, his best efforts, his wealth to the Church, and in cele-

bration of the generous, loyal response of the unknown donor: "Live and act loyally." There is no greater need to-day in all our Lutheran institutions than such attachment to our cause. It is true we need more equipment; it is true we need more teachers; it is true we need more means; but above all else, the one paramount need, through which all other demands will be satisfied, is unwavering loyalty to the Church's cause and her institutions.

The hymn "Beautiful Saviour" was sung and the Offerings received, after which PROF. O. F. H. BERT, A.M., Dean of Thiel College, Greenville, Pa. (founded 1870), spoke as follows:

From Thiel College I bring you to-day the greetings of the youngest college here represented. Founded in 1870, the College was re-opened in the Fall of 1907, after having been closed for four years, and it is now, therefore, closing the first year of its new career. In years past, Thiel College sent many students to this Philadelphia Seminary, and we confidently expect to send a goodly number in years to come. We realize that there is an interdependence between the two institutions; one looks to the other for students, and it in turn furnishes trustees and other officers for the College, and thus determines in part what sort of institution the College shall be.

The trials through which our College has had to pass enable us of Thiel to fully appreciate the prosperous condition in which we see this Seminary, and hearty, indeed, is our congratulation on this occasion. The splendid gift whose receipt is being celebrated to-day and other large benefactions of very recent years seem to evidence to us the opening of a new era in the history of our American Lutheran Church—an era of great achievement made possible largely by increased material resources.

Dr. Krauth, to whose memory this magnificent Library building is dedicated, was for a time in the Pittsburgh Synod, and, as a result, there is at Thiel College what might be considered a second Krauth Library. By bequest, the College received this past winter from the

estate of the late Thomas H. Lane, of Pittsburgh, about one thousand volumes, including many works on theology and Lutherana. The selection of these books shows the impress of the intimate friendship which is known to have existed between Mr. Lane and Dr. Krauth. In fact, a number of the fly-leaves bear the signature of the great theologian, which fact gives us some idea of how these friends enjoyed their books together. May this monument of liberality and memorial to scholarship have telling effect upon the future of our Church !

THE REV. CHARLES L. BROWN, D.D., Dean of the proposed Lutheran Seminary, Saga, Japan, then delivered his address :

The truth of Jesus Christ is unique in that its study and right interpretation concerns every man born into the world. Other great teachers have lived and taught, but after a few hundred or a thousand years we have left from most of them little more than monuments and musty pages.

The history of Christian truth is different. Upon this truth as an everlasting foundation the Saviour builds His Church, and to this same Church the same Saviour commits not only the study of His truth, but also its proclamation throughout the world. The expansion of the Church is dependent in large part on a proper understanding of God's will and purpose, and this in turn is conditioned on proper study and investigation. Hence, whatever contributes to true investigation aids in moral evangelization and accomplishes the will of God.

We are gathered to-day in honor of a great expounder of the truth, and to participate in the dedication of a building that stands for the study of the truth. On this memorable day, when such a building is set apart in honor of such a man for its world wide services, it becomes us to pause for a moment and consider our relation as a Church to the world of man.

First, our obligations to the world are second to those of no other denomination. We found libraries and build

institutions solely that we may understand the truth as recorded in Scripture, but after we have done all we can, if certain mysteries remain unrevealed, we do not reject these as false additions of men, but as mysteries of truth which God will make known in His own time. We therefore combine in our temperament the spirit of thorough investigation, together with the spirit of true humility and childlike faith. The world was never before in greater need of this same spirit. Shall we seek to impart it?

Second, this being our attitude to Scripture, we accept its teachings on any subject about which it claims to instruct, though our science and philosophy may be in opposition. When we are told there is only one Name by which men may be saved, we believe this to be true. Hence it is all the more obligatory for us to proclaim this saving Name among every people. He who said, "This is my body" also said, "Disciple all nations." Zeal in the defense of the one must go hand in hand with zeal in the execution of the other.

Third, great changes are taking place in the social, political and religious world. Amid all these changes it is but natural that fanaticism should grow up and flourish. Men of extreme ideas and tendencies find many followers. Now, the very genius of our Church is opposed to every extreme fanatical tendency of the age. We owe it to posterity and to the Saviour's cause to extend to the wide world our quiet and conservative spirit.

All honor, then, to the men who have made possible this splendid building and its equipment. Let study and investigation here flourish, that men may know the truth and that the truth may make men free.

The final address on the program was by the REV. JOHN W. RICHARDS, A M., President of the Alumni Association, Philadelphia Seminary, and a descendant of Henry Melchior Muhlenberg, who planned for the establishment of the Seminary a century and a quarter before it was founded:

In behalf of the 696 living alumni of this Seminary, I would express the deep gratitude we feel toward the generous donor of this splendid building.

It looks somewhat like an ancient fortress or arsenal, and such it is. We who sing "A Mighty Fortress is our God," remember that He works by means. He sets the teachers of the Church for its defense. Such a tower of strength Dr. Krauth was, upheld and upheld of God in his day for the defense of His truth. The books of such men are the great guns within the walls of this fortress, that may be aimed over and over again at the foes of the Word.

We alumni congratulate ourselves and our Seminary on this arsenal and its goodly store of weapons. We saw only a part of these dear old books huddled together on the scanty shelves at Franklin Square—that name standing so high in literature and the art preservative. Even here at Mt. Airy, this Library kept shrinking in the hot garret yonder. Many of us before this day *never* saw all these books together. The best of them were dead to us, and buried in packing-boxes during our Seminary days. Our weapons were resting and rusting, as the motto runs on the old sword, and our scholarship was rusting, too, as the result.

Now the greatest storehouse of Lutheran literature in this land invites us to enter its open doors. Many of us will carry out long-cherished plans of scholarly investigation into the doctrines, history, customs and people of our dear Church. This will promote the standing of our pastors and of our Church in America for scholarship, and it will do more; the results will be intensely practical. Some who are identified with this Seminary have already searched among these books and begun to shape the worship and life of our Church in many ways. These books gave us our Common Service, another bond between the brethren of three great bodies of Lutherans in this land. These books gave us the Common Music for this historic Service, and if anyone doubts the practical value of good books in this age, when good works are glorified, I point you to these books as inspiring and directing our dawning Inner Mission work.

Yet this Library, as its well-chosen name suggests, will render its best service to the Church in conserving sound doctrine among a generation which cares more for the sound than the doctrine. This, too, is practical, as practical as the back bone in the body, as the measured tread of a united army, or the well-ordered manœuvres of our great Pacific fleet. The union of our Lutheran Church in America is not necessary, and perhaps not even desirable; but its unity, and that of the whole Christian Church on earth, is so necessary that it has the express command of the great Captain of our salvation. How shall we reach this goal? One Lord, one faith in Him, one expression of it in sacrament and sermon, one confession, one and the same understanding of our confessional books; and thus become a Church that is one, not simply as man looketh on the outward appearance, but one before Him who searcheth the heart, though it were divided into a hundred Synods! To that these books, reverently studied, must bring us in course of time.

We alumni of this Seminary long to see our Church strong. But no Church can be strong so long as it is like those old cathedrals, whose parts nearest the earth alone are finished, but where the turrets and spires that soar heavenward are missing. Mere numbers, outward union, or any other human boast or device, are of the earth, earthy. What shall these avail in the evil days foretold in Scripture, when many a Church will feel the earthquake shock that will set it rocking from turret to foundation-stone? But happy is that Church which is founded squarely on the Great Cornerstone fixed forever in the heavens. It shall never be moved. We, therefore, thank God for this day, and for His servants who have helped bring to pass what it celebrates—this magnificent building, these precious books, these beloved teachers, living or resting from their labors. These are the strength and safety of our Church, and, under God, its "Mighty Fortress."

THE REV. G. NELSENIUS, D.D., Brooklyn, N. Y., President of the Eastern Conference of the Swedish Augustana

Synod, and the HON. G. A. ENDLICH, LL.D., Reading, Pa., who were on the program, were unable to be present. Dr. Fry read a telegram of congratulation from the Right Rev. G. H. Kinsolving, D.D., S.T.D., P. E. Bishop of Texas, a nephew of Dr. Krauth.

Among others, the following also sent letters or telegrams of congratulation and regret at not being able to be present :

Hon. Edwin S. Stuart, LL.D., Governor of Pennsylvania.

Hon. Justice J. Hay Brown, LL.D., Supreme Court of Pennsylvania.

Hon. Charles A. Schieren, Ex-Mayor of Brooklyn, N. Y.

Hon. William H. Staake, Court of Common Pleas, Philadelphia, Pa.

Hon. John T. Dobler, Baltimore, Md.

Hon. George F. Huff, U. S. House of Representatives.

Rev. Nathan C. Schaeffer, D.D., LL.D., Superintendent of Public Instruction of Pennsylvania.

President Nicholas Murray Butler, LL.D., President of Columbia University.

Prof. Albert Bushnell Hart, Ph.D., LL.D., Harvard University.

Prof. George Lincoln Burr, Ph.D., LL.D., Cornell University.

President E. D. Warfield, D.D., LL.D., Lafayette College.

President Francis L. Patton, D.D., LL.D., Princeton Theological Seminary.

Rev. Samuel Macauley Jackson, D.D., LL.D., New York.

President Revere F. Weidner, D.D., LL.D., Chicago Theological Seminary.

Prof. C. A. Bloomgren, Ph.D., Augustana Theological Seminary, Rock Island, Ill.

Rev. Samuel T. Lowrie, D.D., Philadelphia.

Rev. M. G. G. Scherer, D.D., Charleston, S. C.

President Frank D. Altman, D.D., Western Theological Seminary, Atchison, Kan.

Prof. S. A. Ort, D.D., LL.D., Springfield, O.

Prof. E. S. Breidenbaugh, Ph.D., Pennsylvania College, Gettysburg.

Prof. Herman V. Hilprecht, D.D., LL.D., University of Pennsylvania.

Prof. V. G. A. Tressler, D.D., Wittenberg Theological Seminary.

Prof. J. L. Neve, D.D., Western Theological Seminary, Atchison, Kan.

Prof. D. R. Breed, D.D., Western Theological Seminary, Allegheny, Pa.

Prof. B. B. Warfield, D.D., LL.D., Princeton Theological Seminary.

Rev. J. L. Scheib, Buffalo, N. Y.

Librarian Philip Reese Uhler, Peabody Library, Baltimore.

Rev. Prof. F. J. Kinsman, General Theological Seminary, N. Y.

Rev. Prof. W. W. Rockwell, Union Seminary, N. Y.

Rev. Prof. J. Alfred Faulkner, D.D., Drew Theological Seminary.

Rev. Drs. W. M. Groton, J. A. Montgomery and L. M. Robinson, P. E. Divinity School, Philadelphia.

President C. G. Heckert, D.D., Wittenberg College, Springfield, O.

President Hans Allen, Young Ladies' College, Red Wing, Minn.

Librarian J. F. Stonecipher, Lafayette College.

President S. G. Hefelbower, D.D., Pennsylvania College, Gettysburg.

Gen. Louis Wagner, Germantown.

Rev. J. Andrew Harris, D.D.

Rev. James I. Good, D.D., late President of Ursinus Theological Seminary.

Dr. Wm. M. Irvine, Mercersburg, Pa.

Prof. C. R. Erdman, D.D., Princeton Theological Seminary.

Rev. E. A. Fogelstrom, D.D., Wahoo, Neb.

President E. E. Campbell, Mechanicsburg, Pa.

Charles P. Fisher, Librarian of College of Physicians, Philadelphia.

Dr. Charles R. Gillette, Librarian of Union Theological Seminary.

Dr. Walter Betteridge, Librarian of Rochester Theological Seminary.

Edward Harmon Virgin, Librarian of General Theological Seminary, N. Y.

Prof. George W. Richards, D.D., and Prof. William C. Schaeffer, Ph.D., D.D., Reformed Theological Seminary, Lancaster, Pa.

Rev. H. C. McCook, D.D., LL.D., Philadelphia, Pa.

The following letter was read :

SPRINGFIELD, OHIO, June 2, 1908.

To the Board of Directors of Mt. Airy Evangelical Lutheran Theological Seminary.

DEAR BRETHREN :—We, the Board of Directors of Wittenberg College, in session this day, send you our heartiest greetings and congratulate you upon the acquisition of so handsome and substantial a building for your extensive and most valuable Lutheran Library. We rejoice with you in the services of dedication.

By order of the Board,

L. S. KEYSER, *President.*

WILLIAM S. SIGMUND, *Secretary.*

Dr. Fry referred to the twenty-fifth anniversary of his colleague, Dr. Jacobs, and presented the congratulations of the Faculty and the good wishes of the Church. Dr. A. G. Voight read resolutions adopted by the Alumni Association, and accompanied them with fitting remarks.

Mr. Jacob F. Scholl, President of the senior class of the Seminary, read the formal action of the students in recognizing this event. Dr. Jacobs feelingly responded to these heartfelt congratulations.

Announcement was also made at this time of the offer of one thousand dollars toward a fellowship to be named in honor of Dr. William Julius Mann, a former associate of Dr. Krauth in the Faculty of the Seminary, the first step towards the long-desired establishment of fellowships for post-graduate study in the institution.

A further announcement brought the welcome intelligence that the Alumni Association of the Seminary had established a fund of one thousand dollars in memory of the late Rev. Dr. G. F. Krotel, the income of which is to be applied to the purchase of new books ; and that the present senior class (1908) of the Seminary had given fifty dollars for a class fund for new books for the Library, hoping to give an equal amount annually in the future.

The exercises of the day came to a close with the singing of "A Mighty Fortress is our God," and the benediction pronounced by the Rev. J. E. Nidecker.

The Library was illuminated in the evening, however, and several hundred visitors passed through its doors.

Description of the Building.

The aim of those concerned with the preparation of plans for the building has been to provide, in so far as possible, for the present and the remote future requirements of the Seminary, and at the same time to erect a building that would be a worthy memorial to a great man and a noble and representative specimen of architecture.

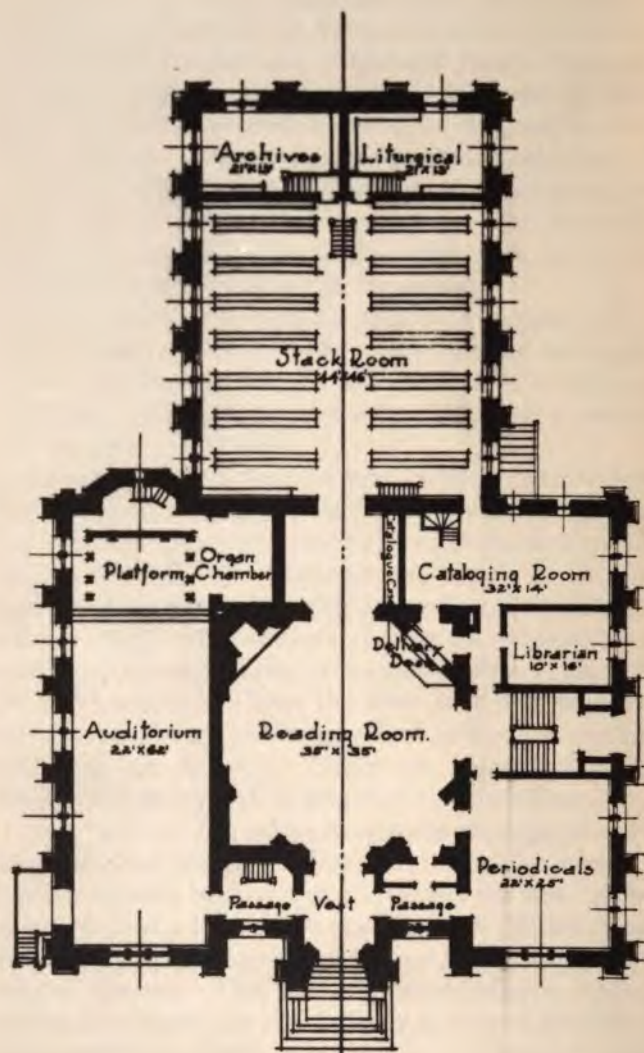
The architectural style chosen is the Collegiate Gothic, a form of the English perpendicular. The material is a local Chestnut Hill stone, light-bluish gray in color, with Indiana limestone trimmings throughout.

The building is, roughly speaking, in the form of a great cross, one hundred and thirty-two feet in length and ninety-two feet in width; with a massive central tower, sixty-one feet in height, two side wings and a rear extension for the "stack-room."

The first floor is well elevated, allowing ample light for the basement rooms. A flight of twelve stone steps leads to a spacious porch and vestibule, with tile floor and stone facing, and into the reading-room, which is the central feature of the building, being formed by the tower. This room is forty feet in diameter, square on the first floor, but octagonal above the level of the second floor. Eight massive stone arches rise from the floor level and support the walls above the second story, which is further marked by an octagonal balcony. Here are hung oil-portraits of former professors and directors of the Seminary.

The walls of the reading-room run through to the roof, thirty-six feet above the floor, forming a clerestory. The room is lighted by four great windows in this "lantern" tower, and by a fifteen-foot skylight and diffusing sash in the roof. The ceiling is of wood, with exposed ornamental trusses. One of the corner alcoves under the arches is occupied by the delivery desk and another by a handsome stone mantle and fireplace. There are seats for thirty-six readers and wall shelving for 1,500 reference volumes in this room.

From the reading room we pass through a room eighteen by eleven feet, devoted to the card catalogues and their



FIRST FLOOR PLAN.

se, and through the "fire door" into the stack-room. This room, which is sixty-two by forty-eight feet, and thirty-eight feet in height, is absolutely fireproof, without a piece of wood in its construction, with steel trusses, concrete roof and cement floor. It is separated from the rest of the building by a solid fire wall of masonry.

The stack-room is equipped with three stories of steel book-stacks or cases, with glass floors between the stories. Each story is seven and one-half feet in height. The room is lighted by twelve double windows, one large central window at the end, and by skylights in the roof. The stack has a final capacity of 100,000 volumes.

Two vault-rooms are built in this stack-room. One of these contains the rare-book collection, including a large portion of the Liturgical Library, the first editions, incunabula and other treasures.

The second room contains the archives of the Ministerium of Pennsylvania, the oldest Lutheran body in America, founded in 1748. Here are early records, diaries, manuscripts of every kind, and other material, which, when once properly arranged, will be invaluable to future historians in their investigations into the very beginnings of the Lutheran Church in this country.

Above these rooms there are tables for study and exhibition cases for the display of rarities. The purchase of property on Boyer Street permits of indefinite extension of the stack-room, as may be required in the future.

The south wing (66 x 24 feet, and rising 36 feet above the ground) is of two stories above the basement and has an important entrance on the side, chiefly for student use. This entrance hall (11 feet in width) leads into the reading-room, into the large periodical room (25 x 22), and into the passageway connecting the librarian's office (16 x 11), the cataloguing room (14 x 32), and the delivery desk. The administrative rooms are thus grouped together, commanding immediate supervision of the public rooms, and with direct access to the stack-room, the unpacking and binding-rooms in the basement and the research-rooms on the second floor. Closets, washstands and toilets for the Library staff are provided. The card catalogue cases are

built into the wall between the cataloguing room and the passage between the reading-room and the stack, so that readers may use them on the one side and the attendants may withdraw them on the other side for cataloguing purposes without appearing in the reading-room itself.

The second story of this south wing is approached by a broad flight of steps in the side entrance. Over the periodical-room is the seminar-room, of equal size (25 x 22), devoted to instruction of classes in methods of original research by the various professors in their several departments. On this floor are also three smaller research rooms to be placed at the disposal of professors, specialists and visiting scholars, who can here gather their special bibliography and their manuscripts and pursue their particular work undisturbed, keeping the key of their own room as long as they may require. On this floor is also the entrance to the octagonal balcony overlooking the reading-room.

The north wing of the building is of one story and provides a splendid auditorium (66 x 24 feet) for special lectures. It is entered from the main vestibule and also through a separate entrance on the side. The room will seat 175. The interior has been treated in a churchly style, the large platform being surrounded by an ornamental oak screen and reredos, with a "rood" and open trusses. Anterooms, with a separate entrance, and space for a pipe organ are also provided.

The basement, which is 9 feet in the clear, provides a large unpacking-room, with a lift to cataloguing-room above, a large bindery, men's toilet, women's cloak-room and toilet, janitor's closets, large storage-room and a double dining-hall, the latter under the auditorium and the reading-room. This hall will be used on Seminary Day, Alumni Day and other special occasions. A well-equipped kitchen and pantry, with gas range, etc., are also provided.

All the beautiful tracery, the mullions, sills and quoins of the windows, the band courses, buttress caps and other trimmings are of Indiana limestone. The windows are glazed with clear glass quarries, with diamond-shaped leading. The doors, stairways and wainscoting throughout the building are of oak.



Seminar Room



Auditorium



Cataloguing Room

Every care has been taken to incorporate a most advanced practice in library building. A central steam heating plant has been built nearby to heat the Library and all the other buildings on the grounds. The ventilation has been carefully studied, fresh air being brought into the building through galvanized iron ducts and heated by coils of steam-pipe ; other ducts discharge the impure air above the ceiling skylights. Electricity and gas are used for lighting, except in the stack-room, where electric lights alone are used. A vacuum cleaner plant is installed in the basement. This cleans the books and the entire building by suction, removing all the dirt and dust, carrying it through pipes in the walls and discharging it into the sewer.

The iron and steel book-stacks were specially designed and made by the Snead & Co. Iron Works, Jersey City, and are of the same character as the stacks in the Congressional Library at Washington, and in the new Public Library building of New York City.

The furniture was designed and made by the Library Bureau.

The tower contains a Seth Thomas clock and a 1,550-pound Meneely bell of beautiful tone.

The architects of the building are Messrs. Watson & Huckel, Philadelphia, and the builders Messrs. J. E. & A. L. Pennock, of the same city. The Building Committee consisted of the following :

The Rev. Edward T. Horn, D.D., LL.D., *Chairman.*

The Rev. Prof. H. E. Jacobs, D.D., LL.D.

The Rev. Prof. A. Spaeth, D.D., LL.D.

The Rev. William Ashmead Schaeffer, D.D.

The Rev. Luther D. Reed.

Mr. W. Frederick Monroe, *Secretary.*

Mr. Gloss K. Mohr.

Historical Sketch of the Library.

The beginning of the Library was made by the Rev. Carl Rudolph Demme, D.D. (1795-1863), for over forty years pastor of Zion's and St. Michael's congregations, and the most influential of German pastors in America of his period. Dr. Demme was a scholar of wide culture and German University training. Although called as Professor of Theology both at Columbus, O., and Gettysburg, Pa., he declined, but kept in mind the thought, first suggested by Henry Melchior Muhlenberg, of the founding of a Seminary in Philadelphia. As a preparation for this Seminary, he undertook to gather the nucleus of the Library, the late Dr. G. F. Krotel, one of his private theological students, binding with his own hands some of the books. Upon the death of Dr. Demme and the founding of the Seminary the succeeding year, this collection, partly by the generosity of his family and partly by the liberality of H. H. Muhlenberg, M.D., of Reading, Pa., was secured for the Seminary. A large part of the library of Rev. C. F. E. Stohlmann, D.D., of New York, another pastor of University culture, was added to this after his death in 1868. Gifts were made also of the library of the Rev. William P. Ruthrauff (1826-1876), of Ohio, and after his death, in 1879, of that of the scholarly chairman of the Faculty, Rev. Charles Frederick Schaeffer, D.D. A generous layman, belonging to the joint Synod of Ohio, Hon. Gustavus A. Dobler, of Baltimore, Md., placed in the hands of his intimate friend, Dr. Krauth, funds which were used by him in purchases of recent books. Mr. Dobler continued to contribute to the Library until his death, a few years since. An annual appropriation of \$100 was made for many years by the Ministerium of Pennsylvania for the supply of books. It had placed a similar appropriation at the disposal of Dr. C. F. Schaeffer for the Seminary Library at Gettysburg, during the period that he was the Professor of the Ministerium in that institution.

The Rev. C. F. Heyer, the pioneer of Lutheran Foreign Missions in America, and almost equally distinguished as a home missionary, upon his death as "house-father" of

the Seminary, November 7, 1873, founded a permanent fund for the purchase of books in a modest bequest. He realized the close connection between the Library and the practical activities of the Church, as it was through the congregational library of Zion's Church that he became interested in foreign missions.

Through these accessions, the Library had grown during the first sixteen years of its home in the center of the city, so that the question of the accommodation of additional accessions became most serious, and the peril from fire impressed the importance, for this reason as well as for others, of a removal to the suburbs.

The Indicator, a journal founded in the interests of the Library by the Rev. T. E. Schmauk, D.D., then a student librarian, agitated the matter in its monthly issues. The Faculty passed resolutions of recommendation to the Board. The Board of Directors took similar action, and referred the matter to the Ministerium in 1882. The discussion on the floor was one of the most spirited in the history of the Synod. Dr. Krauth made his last great speech in the advocacy of the project, and expressed the hope that a home might at last be found where the valuable Library he had devoted a large part of his lifetime and means in collecting might be permanently located. Dr. B. M. Schmucker supported him in a similar plea for the Liturgical Library collected under his supervision, promised that his own books should accompany it, and made what seemed the extravagant estimate that a fire-proof library building must be arranged for, with a capacity for 100,000 volumes. The result was that while the Ministerium, with characteristic caution, deferred action, in 1883, when the Philadelphia Pastoral Association presented to it the following resolution :

"Resolved, That in view of the unsafe condition of the valuable library in our present Theological Seminary building, and of the fact that the nature of the locality is unsuitable for such an institution, it is the unanimous sense of this body that the Ministerium of Pennsylvania should signalize this anniversary year by making it a definite purpose to change the location of the Theological Seminary

and secure a fire-proof building for its library," the decision was made which six years later removed the Seminary to Mt. Airy.

Meanwhile Dr. Krauth had died (January 2, 1883), and the offer of his library was made to the Seminary upon certain conditions, which the Ministerium gratefully accepted (Minutes 1883, p. 49). This library, probably double the size of the combined collections previously included, was, in a number of departments, of rare value. It was rich in books of reference, bibliography, philosophy, texts and versions of the Bible, and Reformation theology and history. There being no accommodations where it could be used on Franklin Street, it was stored at a warehouse in the northwestern part of the city, but a year afterwards was crowded into several unoccupied rooms in the Seminary, only a few days before the warehouse, from which it had just been removed, was totally destroyed by fire.

Before the new site at Mt. Airy was occupied, Dr. B. M. Schmucker had also died (October 15, 1888). The Liturgical Library, under his care as English Secretary of the Church Book Committee, had been collected for many years by appropriations from the treasury of the Ministerium, until it was generally acknowledged to be the most valuable collection in this country. Nor are liturgical experts able to refer to any collection on the continent of Europe that exceeds it. This library, with Dr. Schmucker's own books, also found temporary quarters in a contracted and perilous space on Franklin Street.

When the Seminary was moved in the Fall of 1889, the claims of the Library were subordinated entirely to other interests thought then to be more pressing. Its arrangement and classification were destroyed, and shelf-room was found for it in the attic of the former Gowen Mansion, the most inaccessible spot on the premises. Nevertheless, some progress was made in rearranging its more than twenty thousand volumes. The libraries of Rev. A. T. Geissenhainer, L. H. Gerndt, Dr. W. J. Mann, Dr. C. W. Schaeffer, Rev. T. H. German and E. Pohle made very important additions. The collection of Dr. Mann, added to that of Dr. B. M. Schmucker, made the Library rich in literature



Book-Plate

bearing on the early history of the Lutheran Church in America. But the space again became so crowded as to offer no accommodations for further accessions. Without room to shelve and classify volumes, the purchase of books became very small, and the Ministerium ceased to pay its annual appropriation for this purpose.

It being manifest that nothing could be done either to promote the proper service and preservation of the volumes already gathered, or to increase the collection, appeals for a Library building were made for years as an indispensable requisite, not simply for the progress of the Seminary and the Church, through its ministers trained there, but for arresting the retrogression that must inevitably result when theological literature is neglected, and those connected with the Seminary cease to be progressive students. A committee was finally appointed by the Board in 1905, to devise plans and provide means for such a building, and devoted considerable time to its commission without any prospect of early success. The abandonment of the project was even advised by some.

Right in the time of deepest discouragement, an offer of a considerable proportion of the funds needed for the erection of the building was first made, followed shortly after by the announcement from the same friend that he would erect the building, without other aid, on a scale far more extensive than had been contemplated, and would make other provisions for it not thought of by those who had been urging the appeal. There were only two conditions, viz., that the name of the donor should not be mentioned, and that the building should be known as the Krauth Memorial Library. The Rev. Luther D. Reed was named by the donor as his personal representative, with Drs. H. E. Jacobs and A. Spaeth as advisers, to act for him with the representatives of the Board.

As the problem was studied and the plans for the building developed, the donor again increased his gift, so that it finally reached \$100,000.

Thus there was at last realized the thought suggested in *The Lutheran* of June 19, 1884 :

"May there not be somewhere one to build on the new

grounds a memorial chapel? Or is it a mere groundless imagination that suggests the thought that someone who owes not only high intellectual but also spiritual attainments to the Library as used and applied by its late illustrious and lamented owner may furnish the means for a separate building, to give place and shelter to that which has been to him a spring of eternal blessing? It would seem as though there ought to be a rivalry as to who would have the privilege of providing a Krauth Memorial Library building, or a chapel dedicated to the faith of Luther."

A church, not a chapel, was erected and dedicated as a memorial to the Rev. C. W. Schaeffer, D.D., LL.D., and his wife, in 1902. The Library, of a far higher character than was then deemed probable, followed.

While the building was being erected, Mr. William E. Aumont, of the Church of the Holy Communion, purchased the library of his former pastor, the Rev. Joseph A. Seiss, D.D., LL.D., L.H.D., and presented it to the Seminary. This collection, rich in the literature of those lines of study to which its owner gave his chief attention, narrowly escaped destruction by fire a few months before its removal to Mt. Airy. Important additions have also recently been made from the libraries of the Revs. G. F. Krotel, D.D., LL.D., and D. H. Geissinger, D.D., besides gifts from living friends and a considerable number by purchase.

The work of classifying and cataloguing the collections, which now number about twenty-seven thousand volumes, exclusive of pamphlets, was begun in March, 1907, under the direction of the Rev. Luther D. Reed, with Miss Mary E. Kaighn as assistant librarian. The staff at present includes three other Library graduates as assistants, while several students also give part of their time to the work.

The work of cataloguing reveals the strength and the weaknesses of the collections. Early manuscripts; incunabula printed less than thirty years after printing itself was invented; thousands of volumes printed in the sixteenth and seventeenth centuries; books which belonged to our forefathers, who were driven to this country by religious

persecution in Europe, and who founded Lutheran communities in Georgia, along the Delaware and the Hudson, and as far north as Nova Scotia ; rare copies of first editions of Luther's writings and of controversial tracts of that period, some of them the only copies known to be in America ; the first book translated into the language of the North American Indians, Luther's Catechism, translated for the Delawares by the Swedish pastor, Campanius ; these and many others of priceless interest and value are being indexed and rendered immediately accessible to scholars and investigators.

Of the greatest importance for the history of the Lutheran Church in America, as well as for that of its older congregations and families, are the Archives of the Ministerium of Pennsylvania, provided for in a separate room of the new building. This Synod is the oldest and mother of all other Lutheran ecclesiastical organizations in America. The collection embraces not only records that even antedate its founding in 1748, with all the volumes of minutes from the eighteenth century, but also the correspondence and journals of Henry Melchior Muhlenberg, J. N. Kurtz, Schaum, Handschuh, Helmuth, Kunze, Schultze, Henry Ernst Muhlenberg, Goering, and the papers of a number of more recent Church leaders (B. M. Schmucker, W. J. Mann, C. F. Schaeffer, etc.). Many Church records and minutes of conferences are also stored here.

This collection owes most of its value to the pains spent upon it by the late Dr. W. J. Mann, while Archivist of the Ministerium of Pennsylvania. It contains a number of manuscript volumes of transcripts of important documents made, under his direction, at the expense of the Ministerium of Pennsylvania, from the Archives at Halle.

The fireproof accommodations offer the Church security and permanence for all records and other documents transmitted to this receptacle, where they will be indexed and be accessible to future students and investigators. Such material in possession of private individuals is soon scattered, its value discredited, and finally destroyed as

rubbish. Fidelity to the past and the future asks that it be put where it may avail posterity.

Many curious historical relics are also preserved here. Possibly the most interesting one is the ring claimed to have been given to Catherine von Bora upon the occasion of her marriage to Martin Luther. Luther's own ring of gold, with a diamond and a ruby, is in the museum at Brunswick, Germany. Catherine's ring, with a ruby alone, here finds a safe and appropriate resting-place in this beautiful building. The documents to support the claim accompany it.

The Library has already, since the dedication, received other valuable and interesting relics, manuscripts and other gifts, and as its provisions for the protection and use of such are fully realized, it will receive from year to year new gifts, for which it will be glad to care.

The Library proper, as has been seen, has grown chiefly by the gift of libraries of our former professors and more scholarly pastors. Important as much of the material is, it necessarily is lacking in that which can be attained only by systematic, scientific purchases determined by one great purpose. The distinctive characteristics as well as the limitations of the Library may be inferred from the names of those who gathered its volumes. What individual scholars, with their always cramped resources, cannot attempt, the Church should supply for any and all of her sons who may need it, in a library such as has now been begun. While a theological library is chiefly for books that have stood the test of time, the importance of the addition of many recent works as they come from the press is self-evident. An amount equal to the endowment of a professorship to be devoted to the purchase of books would enable the ends in view to be reached. Such a fund is more needful than any new professorship that may be suggested. Even a portion of it would be highly important at this time.

Meanwhile, every book and pamphlet bearing on the history of our Church and its congregations and its people should find, by the kind thought of friends, its place on our shelves. The pastor who brought to the Library on

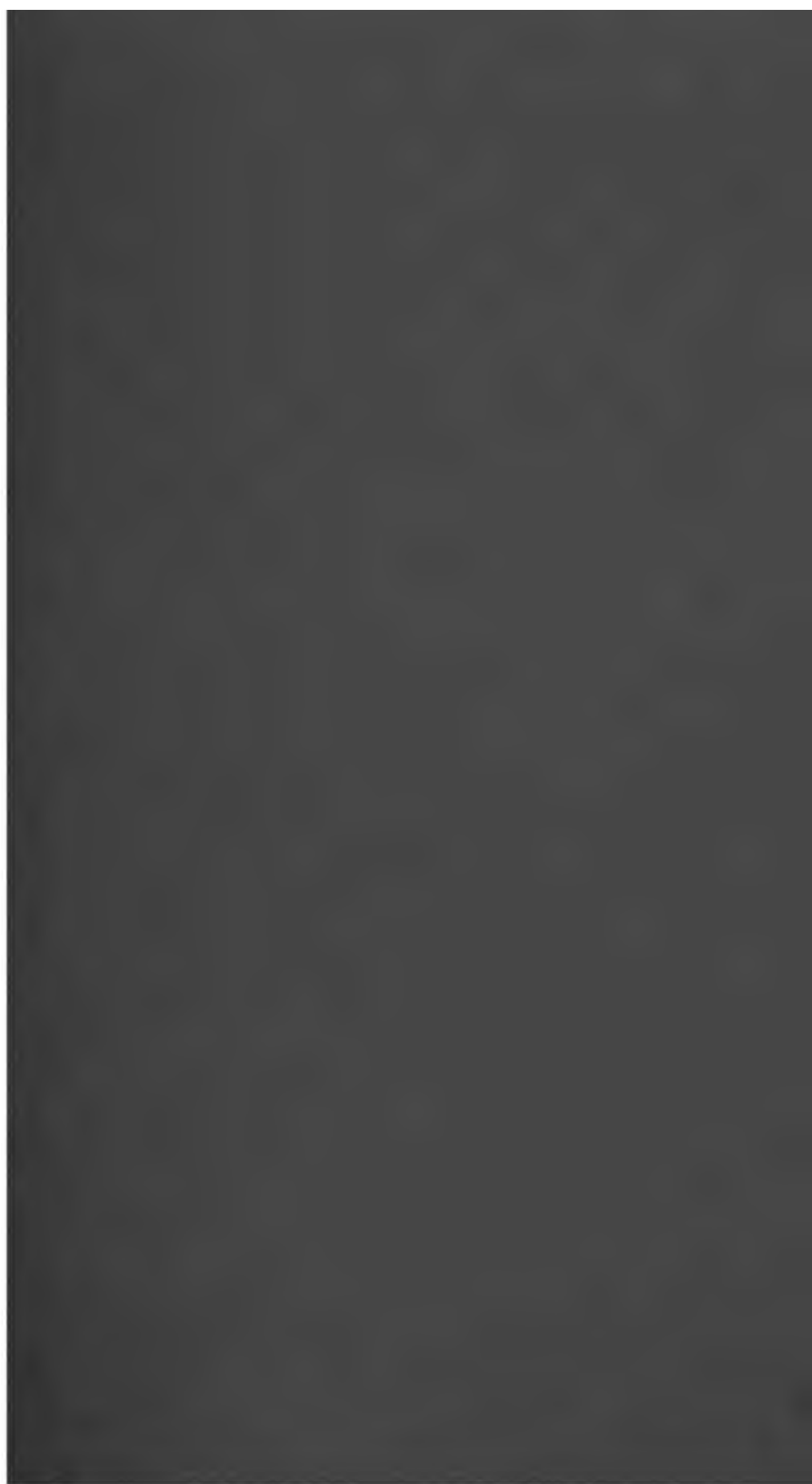
Dedication Day a manuscript of the sixteenth century, placed it where for generations it will be valuable, while if left to an individual it would probably soon perish.

Our capacity for 100,000 volumes is not excessive. When a library is actually cultivated, as it is our purpose that this should be, it is surprising how rapid is the growth. If the Church appreciates the fact that this collection is directly or indirectly for the benefit of all its members, and every one does his part, even though it be only the gift of a volume or of money by which a volume may be purchased, our stack-room will soon show the result. More than that, the Church will show it in the elevation of the standard of efficiency in its pastors and of culture among its people. The establishment of such a Library will have a unifying influence upon the entire Lutheran Church of this country, as this will become a center of information covering its history, doctrines and life. So, while serving especially the uses of the Seminary at Mt. Airy, the Krauth Memorial Library Building may, in a very real sense, and that indeed fully appreciated by the donor, be regarded as a gift to the Lutheran Church of America.













edication of the **K**rauth **M**emorial
Library, **L**utheran **T**heological
Seminary, Mt. Airy, Philadel-
phia, Wednesday, June 3, 1908

In Memoriam

Charles Porterfield Krauth, D.D., LL.D.

Born, Martinsburg, Va., March 17, 1823

Died, Philadelphia, Pa., January 2, 1883

Professor in this Seminary, 1864-1883

Wm. A. A. A. A.

Order of Service

10.30 A.M.

Hymn

HOLY, Holy, Holy! Lord God Almighty!
Early in the morning our songs
shall rise to Thee;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

Holy, Holy, Holy! though the darkness
hide Thee,
Though the eye of sinful man Thy glory
may not see,
Only Thou art holy, there is none beside
Thee,
Perfect in power, in love, and purity.

Holy, Holy, Holy! all the saints adore Thee,
Casting down their golden crowns
around the glassy sea.
Cherubim and Seraphim, falling down be-
fore Thee;
Which wert, and art, and evermore shall
be.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name
in earth and sky and sea;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!
Reginald Heber, 1827.

The Versicle

O Lord, open thou my lips.
And my mouth shall show forth Thy praise.

Make haste, O God, to deliver me.
Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end.
Amen. Hallelujah.

The Psalm

Psalm 111. *Confitebor tibi.*

PRAISE ye the LORD. I will praise the LORD with my whole heart: in
the assembly of the upright, and in the congregation.

The works of the LORD are great: sought out of all them that have
pleasure therein.

His work is honorable and glorious: and His righteousness endureth
for ever.

He hath made His wonderful works to be remembered: the LORD is
gracious and full of compassion.

He hath given meat unto them that fear Him: He will ever be mindful of His covenant.

He hath shewed His people the power of His works: that He may give them the heritage of the heathen.

The works of His hands are verity and judgment: all His commandments are sure.

They stand fast for ever and ever: and are done in truth and uprightness.

He sent redemption unto His people: He hath commanded His covenant for ever, holy and reverend is His Name.

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do His commandments; His praise endureth for ever.

GLORY be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Lessons

FIRST LESSON—II Chronicles 1: 11, 12; I Kings 4: 29, 30, 32–34.

SECOND LESSON—I Corinthians 2: 9–16.

The Collect

ALMIGHTY and Everlasting God, Who makest us both to will and to do those things which are good, and acceptable unto Thy Divine Majesty: Let Thy Fatherly hand, we beseech Thee, ever be over us; let Thy Holy Spirit ever be with us; and so lead us in the knowledge and obedience of Thy Word, that in the end we may obtain everlasting life; through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Hymn

WORD of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page!
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Midst mists and rocks and quicksands,
Still guides, O Christ, to Thee.

O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true Light as of old.
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

William Walsham How, 1867.

Address—"A SCHOLAR AMONG HIS BOOKS."

THE REV. PROF. ROBERT ELLIS THOMPSON, PH.D., D.D.,
President of the Boys' Central High School, Philadelphia, Pa.

Hymn

FOR all Thy saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

They all, in life or death,
With Thee, their Lord, in view,
Learned from Thy Holy Spirit's breath
To suffer and to do.

For all Thy saints, O Lord,
Accept our thankful cry,
Who counted Thee their great reward,
And strove in Thee to die.

For this Thy Name we bless,
And humbly pray that we
May follow them in holiness,
And live and die in Thee.

Richard Mant, 1897.

Address—"THE AIM AND SCOPE OF THE LIBRARY"

THE REV. PROF. HENRY EYSTER JACOBS, D.D., LL.D.,
Dean of the Philadelphia Seminary.

Offerings

Processional Hymn

THE Church's one Foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the Word;
From heav'n He came and sought her
To be His holy bride;
With His own Blood He bought her,
And for her life He died.

Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one Faith, one Birth;
One Holy Name she blesses,
Partakes one Holy Food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with Thee.

Samuel J. Stone, 1886.

Transfer and Dedication

Delivery of the Key

MR. FRANK R. WATSON, Philadelphia, Pa.
Architect of the Building.

Transfer of the Building

To the Representatives of the Donor

THE REV. EDWARD T. HORN, D.D., LL.D.,
Chairman of the Building Committee.

To the Seminary

THE REV. LUTHER D. REED,
Representative of the Donor.

Acceptance of the Building

THE REV. MAHLON C. HORINE, D.D.,
President of the Board of Directors.

The Dedication

Our help is in the name of the Lord:

Who made heaven and earth.

Except the Lord build the house:

They labor in vain that build it.

The fear of the Lord is the beginning of wisdom:

A good understanding have all they that do His commandments. His praise endureth forever.

The Lord be with you.

And with thy spirit.

Let us pray.

DIRECT US, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

And now I do set apart and dedicate this Library Building, in memory of Charles Porterfield Krauth, to the service of this Seminary and of the Evangelical Lutheran Church of America, to the advancement of sacred learning, and to the honor and glory of God. In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Lord be with you.

And with thy spirit.

Let us pray.

The Prayer

ALMIGHTY GOD, Thou Source of all light and knowledge, Who, through the manifestation of truth, dost enlighten and prepare us for Thy service here and for higher service hereafter, direct, support and aid all who shall resort to this abode of learning, that what is here provided may be used in Thy fear and be consecrated to Thy glory, through Jesus Christ, Thy Son, our Lord. *Amen.*

O LORD, Whose presence is seen and Whose plans are unfolded from age to age, we beseech Thee to abide within this building, and to put Thy Name upon all that it contains and for which it offers place and protection; Accept and use it according to Thy gracious will, that the line of witnesses to Thy truth may ever be maintained, and that the weapons effectual in the past may never be wanting to Thy Church; Through Jesus Christ, our Lord. *Amen.*

O THOU, Who hast deigned to make Thyself known as the God of Abraham, and of Isaac and of Jacob; Thou Who changeth not, but abideth the same from generation to generation; Thou God of our fathers and of our children; Help us, in close communion with the long-distant past and the far-extending future, so to grasp the eternal in the temporal, and the heavenly in the earthly, that, thankfully using every earthly good Thou dost bestow, we may direct all our powers toward Thee from Whom they come, and to Whom they tend; Through Him, in Whom are hid all the treasures of wisdom and knowledge, Jesus Christ, our Lord. *Amen.*

ALMIGHTY GOD, Who hast blessed us above all that we can ask or think, and Who dost confound our weak faith with the mysterious workings of Thy Love, grant us unwavering confidence ever to go forward at Thy command to obtain from Thee what Thou wouldst have us ask; Through Jesus Christ, our Lord. *Amen.*

ALMIGHTY AND ETERNAL GOD, we thank thee, not only for the witnesses to Thy truth, who, though dead, yet speak within these walls; but also for Thy servant, whom Thou didst raise up and prepare by Thy grace and enrich with Thy bounty, and whose heart Thou didst move to provide for Thy Church this tower of strength; we beseech Thee to carry on to completion the work which through him Thou hast begun, and to make us faithful co-workers with Thee in this and every good work; Through Jesus Christ, our Lord. *Amen.*

O ALMIGHTY GOD, Who hast knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son, Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

OUR FATHER, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The Benediction

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

Amen.

Hymn

Nun danket alle Gott.

NOW thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom His earth rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills,
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven;
The One eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore!

*Martin Rinkart, 1630.
Miss Winkworth, Tr. 1858. a.*

Afternoon Program

2.30 P.M.

The Rev. Prof. Jacob Fry, D.D., President of the Ministerium of Pennsylvania, presiding.

Hymn

COME, Thou Almighty King,
Help us Thy Name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.

Come, Thou incarnate Word,
Gird on Thy mighty sword,
Our prayer attend;
Come, and Thy people bless,
And give Thy Word success;
Spirit of holiness,
On us descend.

Jesus, our Lord, descend;
From all our foes defend,
Nor let us fall;
Let Thine almighty aid
Our sure defence be made;
Our souls on Thee be stayed;
Lord, hear our call!

Come, holy Comforter,
Thy sacred witness bear
In this glad hour;
Thou Who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

Whitfield's Collection, 1757, a.

Address

PRESIDENT JOHN A. SINGMASTER, D.D.,
Theological Seminary of the General Synod, Gettysburg, Pa.,
Founded 1826.

Address

THE REV. PROF. ANDREW G. VOIGHT, D.D.,
Dean of the Theological Seminary of the United Synod South,
Mt. Pleasant, S. C., Founded 1830.

Address

THE REV. PROF. DAVID H. BAUSLIN, D.D.,
Wittenberg Theological Seminary (General Synod),
Springfield, Ohio, Founded 1845.

Hymn

Waltz, Waltz, nah und fern.

SPREAD, O spread, thou mighty Word,
Spread the kingdom of the Lord,
Whereoe'er His breath has given
Life to beings meant for heaven.

Tell them of the Spirit given
Now, to guide us up to heaven,
Strong and holy, just and true,
Working both to will and do.

Tell them how the Father's will
Made the world, and keeps it still;
How He sent His Son to save
All who help and comfort crave.

Word of life, most pure and strong,
Lo, for Thee the nations long;
Spread, till from its dreary night
All the world awakes to light.

Lord of harvest, let there be
Joy and strength to work for Thee;
Let the nations far and near,
See Thy light and learn Thy fear.

*Jonathan Frederic Bahmster, 1883.
Miss Winnicott, Tr. 1888.*

Address

THE REV. PROF. GEORGE J. FRITSCHER,
Wartburg Theological Seminary (Iowa Synod), Dubuque, Iowa,
Founded 1854.

Address

THE REV. PROF. ELMER F. KRAUSS, D.D.,
Chicago Lutheran Theological Seminary (General Council),
Chicago, Ill., Founded 1891.

Address

THE REV. G. NELSENIUS, D.D., Brooklyn, N. Y.
President of the Eastern Conference of the
Swedish Augustana Synod.

Address

THE HON. G. A. ENDLICH, LL.D., Reading, Pa.

Hymn

ZION stands with hills surrounded;
Zion kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.
Happy Zion,
What a favored lot is thine!

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight;
God is with thee,
God, thine everlasting Light.

Thomas Kelly, 1806.

Address

PROVOST CHARLES C. HARRISON, LL.D.,
University of Pennsylvania, Philadelphia, Founded 1740.

Address

PRESIDENT JAMES A. MOREHEAD, D.D.,
Roanoke College, Salem, Va., Founded 1853.

Address

PRESIDENT JOHN A. W. HAAS, D.D.,
Muhlenberg College, Allentown, Pa., Founded 1867.

Hymn

Schönster Herr Jesu.

BEAUTIFUL Saviour! King of Creation!
Son of God and Son of man!
Truly I'd love Thee, truly I'd serve Thee,
Light of my soul, my Joy, my Crown.

Fair are the meadows, fair are the wood-lands,
Robed in flowers of blooming Spring;
Jesus is fairer, Jesus is purer;
He makes our sorrowing spirit sing.

Fair is the sunshine, fair is the moonlight,
Bright the sparkling stars on high;
Jesus shines brighter, Jesus shines purer
Than all the angels in the sky.

Beautiful Saviour! Lord of the nations!
Son of God and Son of man!
Glory and honor, praise, adoration,
Now and for evermore be Thine!

*Münster Ges. B., 1677.
Tr. Joseph A. Seiss, 1873.*

Offerings

Address

PROF. O. F. H. BERT, A.M.,
Dean of Thiel College, Greenville, Pa., Founded 1870.

Address

THE REV. CHARLES L. BROWN, D.D.,
Dean of the Lutheran Seminary, Saga, Japan.

Address

THE REV. JOHN W. RICHARDS, A.M., Lancaster, Pa.,
President of the Alumni Association, Philadelphia Seminary.

Hymn

Ein feste Burg ist unser Gott.

A MIGHTY Fortress is our God,
A trusty Shield and Weapon;
He helps us free from every need
That hath us now o'ertaken.
The old bitter foe
Means us deadly woe;
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged, the deed is done,
One little word o'erthrows him.

With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God;
He holds the field for ever.

The Word they still shall let remain,
And not a thank have for it,
He's by our side upon the plain,
With His good gifts and Spirit.
Take they then our life,
Goods, fame, child, and wife;
When their worst is done,
They yet have nothing won,
The Kingdom ours remaineth.

Martin Luther, 1530.

Krauth Memorial Library

Corner-stone Laid September 27, 1906

Dedicated, June 3, 1908

Architects

MESSRS. WATSON & HUCKLE, PHILADELPHIA, PA.

Builders

MESSRS. J. E. & A. L. PENNOCK, PHILADELPHIA, PA.

Building Committee

THE REV. EDWARD T. HORN, D.D., LL.D., *Chairman.*

THE REV. PROF. H. E. JACOBS, D.D., LL.D.

THE REV. PROF. A. SPAETH, D.D., LL.D.

THE REV. WM. ASHMEAD SCHAEFFER, D.D.

THE REV. LUTHER D. REED.

MR. FREDERICK W. MONROE, *Secretary.*

MR. GLOSS K. MOHR.

Staff of the Library

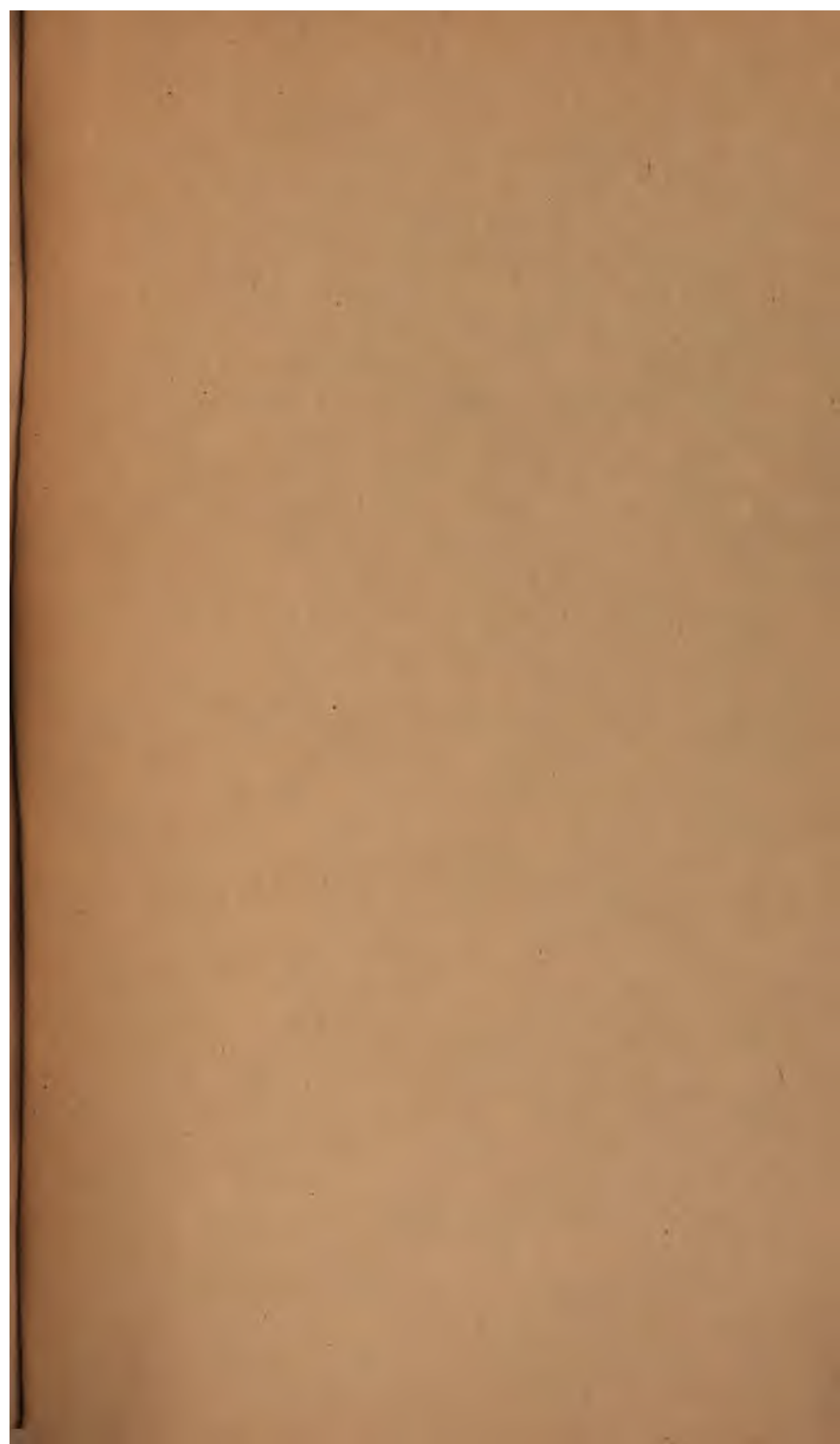
THE REV. LUTHER D. REED, *Director*

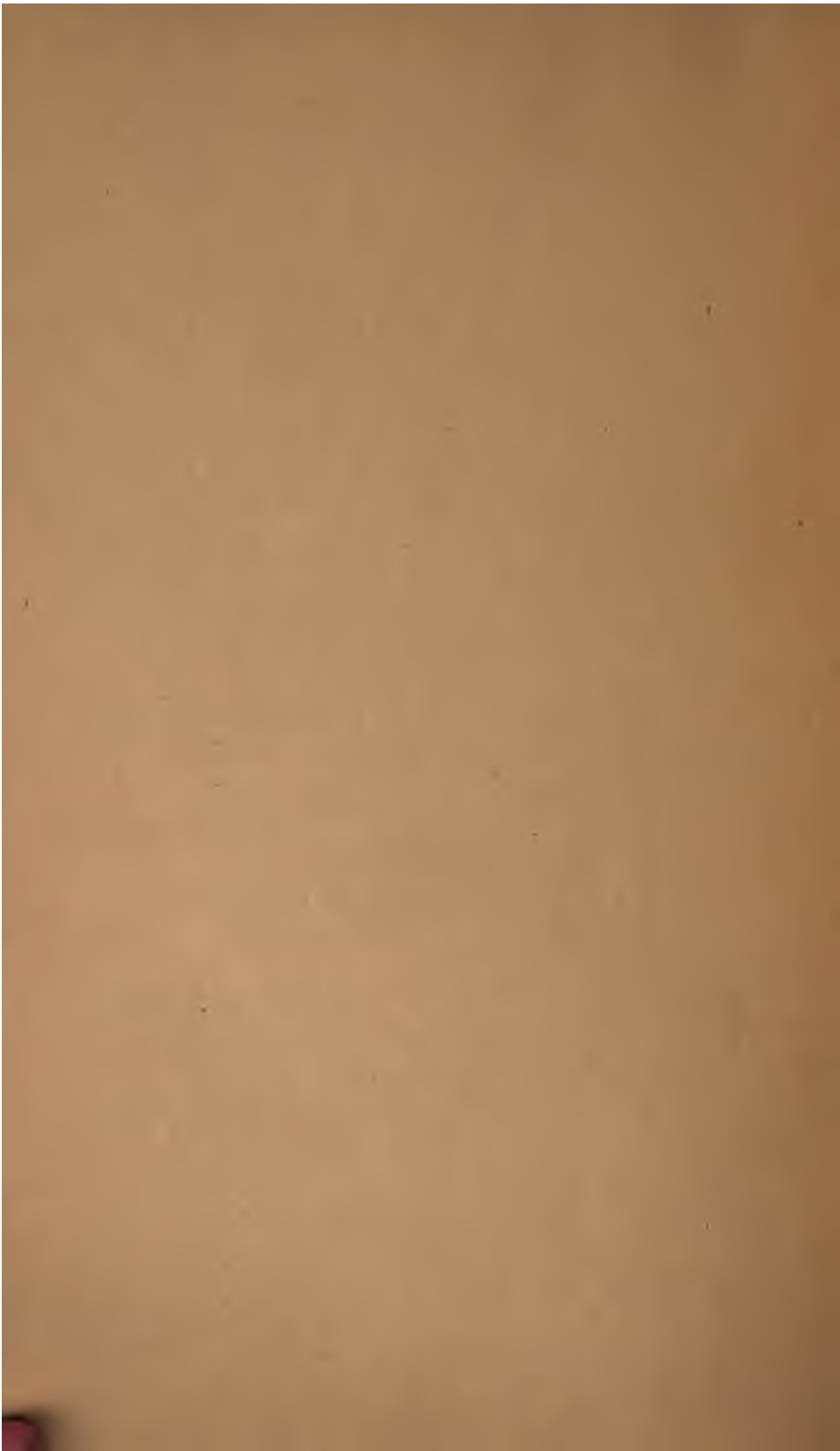
MISS MARY E. KAIGHN, *Assistant Librarian*

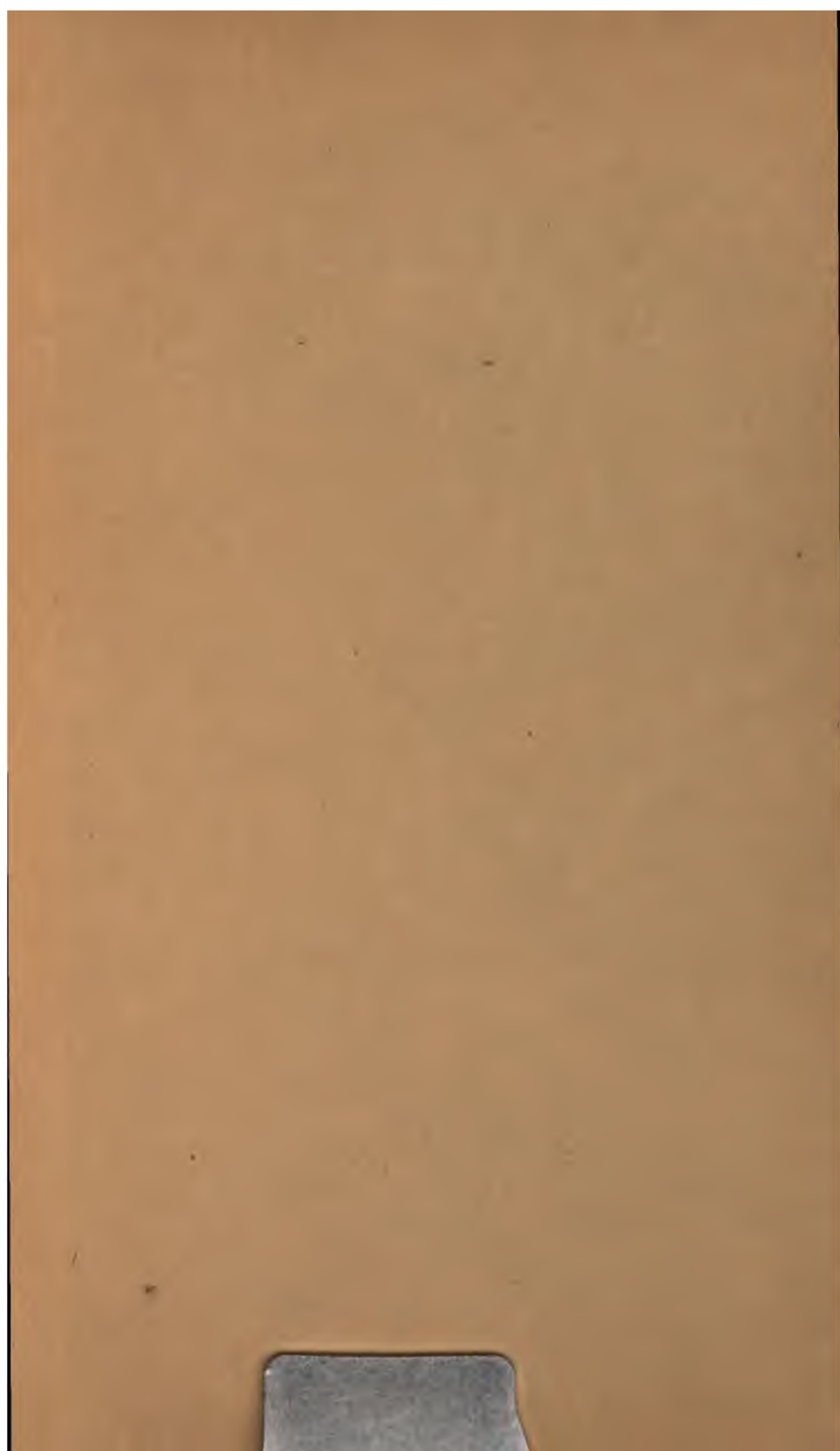
MISS A. V. P. WRIGHT

MISS A. M. ARMSTRONG

MISS A. L. COX







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